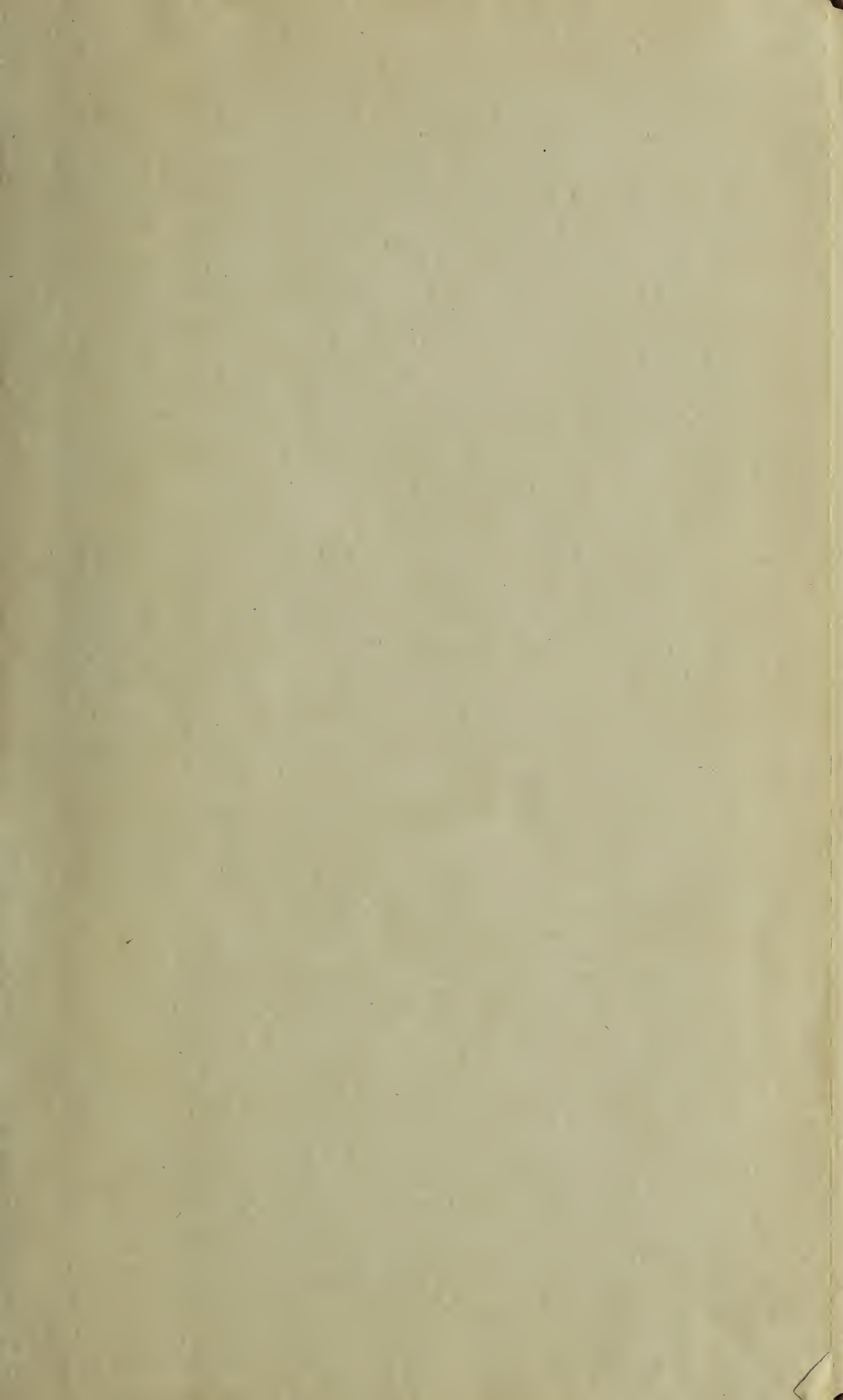
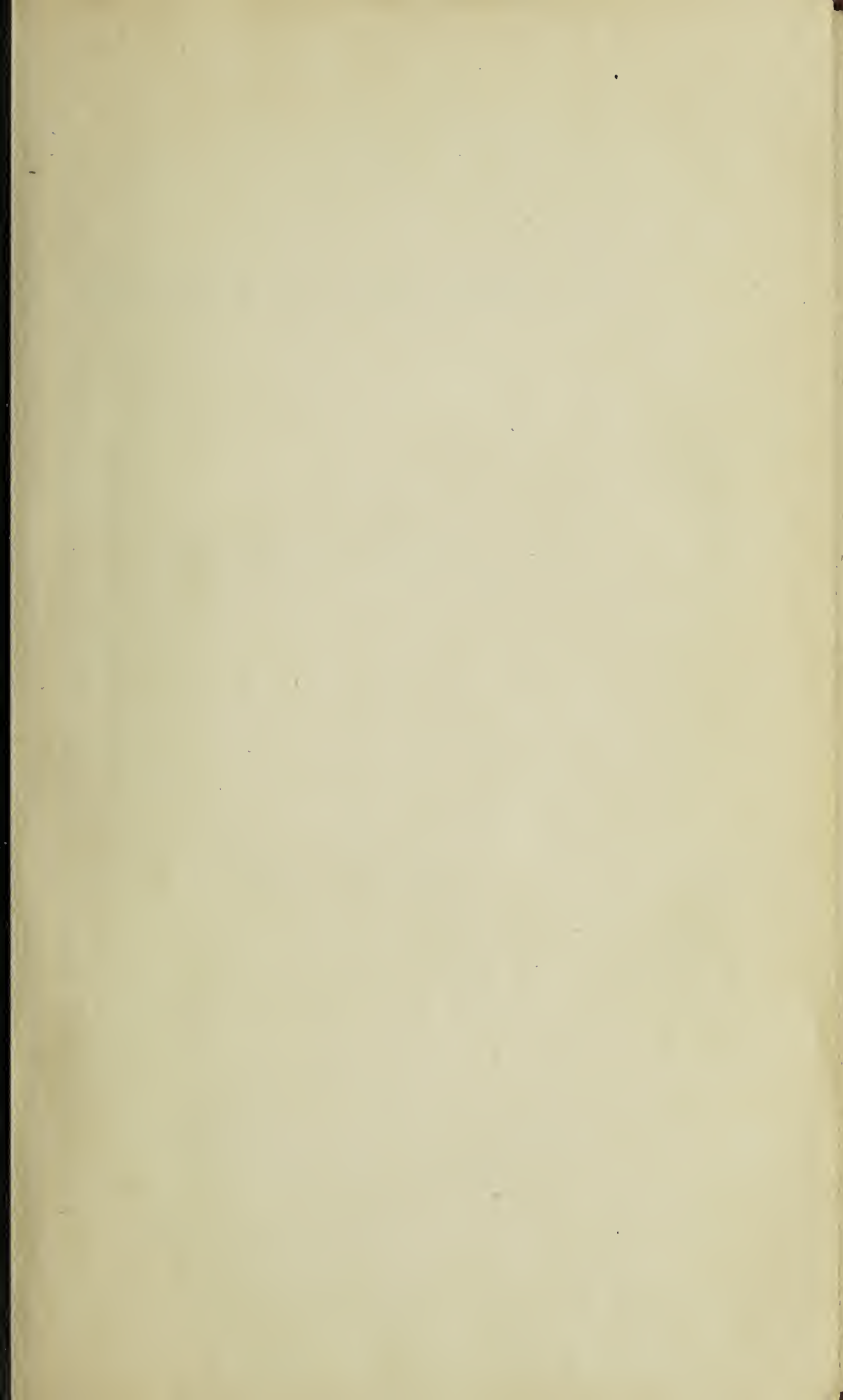


PJ5421
.P55
1866







Digitized by the Internet Archive
in 2019 with funding from
Princeton Theological Seminary Library

A

SYRIAC GRAMMAR.

BY

GEORGE PHILLIPS, D.D.

PRESIDENT OF QUEENS' COLLEGE CAMBRIDGE.

THE THIRD EDITION,

REVISED AND ENLARGED.

CAMBRIDGE: DEIGHTON, BELL, & CO.;

LONDON: BELL & DALDY.

—
1866

LONDON :

W. M. WATTS, CROWN COURT, TEMPLE BAR.

PREFACE TO THE SECOND EDITION.

THE following "Elements of Syriac Grammar" are intended for the assistance of those Students in Hebrew, who are desirous of extending their studies to the Syriac language. This object may be easily accomplished in consequence of the close affinity which exists between the two languages, both in their structure as well as in the multitude of words which they possess in common. By bestowing therefore a small portion of time and labour on the study of Syriac, the Hebrew scholar will be sure to obtain a moderate knowledge of the subject. It is indeed so nearly allied to Hebrew, and especially to Chaldee, that after he has read the Chaldee parts of the Bible he may at once proceed to the reading of Syriac. Such being the case, it becomes important that the student should avail himself of the assistance which the Syriac affords him for the better understanding of Hebrew; not to mention that by it he will be brought to an acquaintance with numerous ecclesiastical documents belonging to the early and middle ages, which treat of the creed and practice of the

Syrian branch of the church of Christ in those times. The Syriac, as a dialect of the Hebrew, must always be regarded as constituting a source of valuable information for the criticism of the Hebrew Bible. By an examination of a Hebrew word as it is used in this language, essential service has been rendered in elucidating many difficult and important passages of Holy Writ; and it has been the constant practice of commentators to have recourse to Syriac, whenever the Text of the Old Testament fails to establish satisfactorily the signification of a word. In such case every person allows that a reference to Syriac is one of the legitimate means to be employed in determining the sense of a passage; and although this language is inferior to Arabic in the extent and variety of its literature, it is nevertheless superior as regards its much more intimate connection with the original language of the Bible.

But the great claim, as it appears to me, which the Syriac has on the attention of that class of persons, for whose use this book is intended, consists in the Syriac New Testament. The high antiquity of this version, and its use in the early established Syrian church, stamp an importance on it which can be assigned to no other: and if, in addition to these circumstances it be borne in mind, that the Syriac

language is so nearly the same as that spoken in Palestine in the first age of Christianity, that by many persons it has been termed the vernacular language of our Lord, it must be allowed that the Syriac New Testament possesses a value inferior only to that which belongs to the original. Michaelis, who devoted his great talents to the study of Syriac, and to an examination of the Syriac version, has endeavoured, in his Introduction to the New Testament, to fix the period when that version was made; and after bringing forward many cogent arguments in favour of its high antiquity, has inferred that it must have existed, either at the end of the first or the beginning of the second century. This great age, and its frequent deviation from the common reading in passages of importance, must recommend the use of it to every critic; and the truth is, that it has been more used than all other sources of critical assistance together.

From these remarks it will obviously appear desirable that the Hebrew scholar should not rest satisfied till he has obtained a knowledge of the Syriac. To afford facility for this attainment was my great inducement in sending forth, a few years ago, these Elements of Syriac Grammar to the public; and I rejoice that the book, having been favourably received,

has afforded me satisfactory proof that the publication has not entirely failed in being useful. The copies of the first impression having been sold off, I have now the pleasure of presenting a second Edition, containing many amendments and additions, which have been made for the purpose of adapting the Grammar to the somewhat more advanced state to which Syriac literature has now gradually arrived.

In introducing these additions the plan of the Grammar has not been at all disturbed, and I think I may cite, as equally applicable to this republication of the book, the words I employed in the preface to the first Edition when speaking of the manner in which it was executed. “I have endeavoured to be simple in the arrangement, to account for the vowel changes, and the various inflexions of words by the operation of a very few principles, and to exhibit in a concise form the general structure of the language.”

PREFACE TO THE THIRD EDITION.

IN this Edition of the Syriac Grammar I have introduced a considerable quantity of new matter. To make room for it, the Chrestomathy, which appeared in the second Edition, has been omitted. In the course of the last twenty years many Chrestomathies and Syriac books have issued from the press. These I consider supply ample assistance to the student in his early attempts at translation. Again, the study of Syriac has of late years made beyond all doubt an advance in this country. There are not only more persons who at the present time apply themselves to the language; but there is also a larger number of mature scholars than England could lay claim to a quarter of a century ago. For these reasons it appeared to me that the space in the second Edition, which was taken up with Chrestomathy, might in this be much more usefully filled by the introduction of additional Grammar. Whatever new forms or inflexions of words, or whatever new constructions have been discovered in the Syriac MSS., which have been recently edited, I have taken care to bring before the notice of the student. I think there are few points of Grammar which will not be

found touched upon in the following pages. Its laws and principles I have endeavoured to develop, and, in accordance with them, to classify the nouns, and to explain the irregularities in the verbs, and the changes which words undergo in the process of inflexion. I trust, therefore, that this new Edition, since the elementary character of the former Editions is preserved, whilst the higher parts of Grammar are introduced into it, will be thought adapted to meet the wants of the beginner, and will also, to some extent, be found profitable to the riper student. I might have made a larger book by greatly increasing the number of examples; but a larger book than necessary ought on every account to be avoided, and a rule of Grammar may in general be as well illustrated by one or two examples as by twenty.

CONTENTS.

	PAGE
INTRODUCTORY Observations - - - - -	1
The Alphabet - - - - -	8
Vowels - - - - -	10
Diphthongs - - - - -	14
Properties and changes of Consonants - - - - -	14
Changes of the Vowels - - - - -	18
The Diacritic Points, Kushoi and Rukok - - - - -	20
Ribui - - - - -	24
Lines - - - - -	26
Marhetono and Mehagyono - - - - -	28
Other Diacritic Points - - - - -	30
On the pronunciation of certain letters, &c. - - - - -	31
Accent - - - - -	32
Method of expressing numbers - - - - -	33
Reading Exercises - - - - -	35
 NOUNS - - - - -	 37
Gender - - - - -	38
Number - - - - -	40
States of Nouns - - - - -	43
Adjectives - - - - -	54
Numerals - - - - -	56
 PRONOUNS - - - - -	 60
Personal Pronouns - - - - -	60

	PAGE
Demonstrative Pronouns - - - - -	61
Relative and Interrogative Pronouns - - - - -	62
Pronominal Affixes - - - - -	63
Nouns with Affixes - - - - -	65
Example of a masc. noun with Affixes - - - - -	65
Example of a fem. noun with Affixes - - - - -	69
Numerals and Particles with affixes - - - - -	71
 VERBS - - - - -	 72
Tenses, &c. of the Verbs $\int\text{O}\sigma$ and $\Delta\text{M}\int$ - - - - -	77
Paradigm of صَلَّى - - - - -	84
Observations on regular Verbs - - - - -	86
Verbs which have a guttural for a rad. letter - - - - -	91
The Present Tense, &c. - - - - -	91
 IRREGULAR VERBS - - - - -	 93
Verbs فَأ or فَا - - - - -	94
... فَع - - - - -	97
Verbs دَه or دَا - - - - -	99
... دَا - - - - -	100
... دَا - - - - -	102
Paradigm of فَع - - - - -	104
... دَا - - - - -	107
... دَا - - - - -	107
Paradigm of صَم - - - - -	108
... دَا - - - - -	112
Verbs دَا - - - - -	114

	PAGE
The Objective affixes attached to Verbs - - - - -	115
Paradigm of ܩܘܢܐ - - - - -	116
Observations on Objective affixes - - - - -	123
The Verb ܩܘܢܐ with Affixes - - - - -	125
Paradigm of the Verb ܩܘܢܐ - - - - -	126
Doubly Defective Verbs - - - - -	129
Quadriliteral Verbs - - - - -	130
 PARTICLES - - - - -	 132
Adverbs - - - - -	132
Prepositions - - - - -	134
Conjunctions and Interjections - - - - -	134
 SYNTAX	
Syntax of Nouns - - - - -	135
Construction of Adjectives - - - - -	140
... .. Numerals - - - - -	143
Syntax of Pronouns - - - - -	145
... .. Verbs - - - - -	155
... .. Adverbs - - - - -	177
... .. Prepositions - - - - -	178
... .. Conjunctions - - - - -	180
... .. Interjections - - - - -	183
... .. Interrogatives - - - - -	184
... .. Enallage of Persons - - - - -	186
... .. Ellipsis - - - - -	187
... .. Collocation of Words - - - - -	188
... .. Syriac Metres - - - - -	190
 APPENDIX - - - - -	 19

INTRODUCTORY OBSERVATIONS.

THE Syriac language, a branch of the Shemitic family, was the vernacular tongue of Syria for many ages previously to the Christian Era, and continued to be so till the period of the Mohammedan invasion of the country, when Arabic was introduced as the language of the conquerors, and in a short time entirely superseded that which had been heretofore in use. It was also called Aramæan, as the country itself had anciently the designation of Aramæa or Aram probably, as is supposed from Aram the son of Shem, by whose descendants it was peopled. This name seems to have obtained in very remote times, being known to Homer, who calls the inhabitants *Ἀρίμοι*, Il. II. 783. The word is found in 2 Kings xviii. 26; Isaiah xxxvi. 11; and Daniel ii. 4.

The early history of the Syrians is but little known. With the exception of a few particulars, which may be gathered from Scripture, little can be said about them till the time they were carried away into the kingdom of Assyria. It is considered that the descendants of Ham were the earliest inhabitants of the country. The Scripture evidence on this point rests

on Gen. x. 6, 15, 18. It seems that some time before that of Abraham, these occupants began to be supplanted by the posterity of Shem. This appears from the Shemitic names prevalent in the country, when Abraham first entered it; such as Shemeber, Abimelech, Melchizedek, &c. David, after waging war with the Syrians, having been successful in many battles, compelled the country to submit to his government. After the kingdom of the Jews became divided into two, the Syrians delivered themselves from foreign subjection; but only to be made a part of the great Assyrian empire. Subsequently it passed to the Babylonians, then to the monarchs of Persia; but soon after the conquests of Alexander, it fell under Greek rule, and became more prominent among the nations. Seleucus, one of Alexander's generals, after the death of his master, was made governor of Babylon, and, tempted by the example of his brother generals, set up for himself, when, after obtaining some victories over Antigonus and Nicanor, he took the title of king of Babylon and Media. He continued on the throne till his death, when he was succeeded by his son, and so on, the country being ruled by his family for several generations, the last of whom was Antiochus, who began to reign B. C. 225. This monarch, possessed of great military talents and being very ambitious, soon engaged in the design of extending his kingdom. Accordingly he undertook an expedition against the Parthians, whom he obliged to

conclude a peace on very advantageous terms. He afterwards gained victories in Bactria and India. In the year 204 B.C. he entered into a league with Philip of Macedon against Ptolemy Epiphanes, the king of Egypt. He defeated the Egyptian general, and recovered all Palestine and Cœlosyria. After this he invaded Asia Minor in the hopes of reducing it also; but the free cities had recourse to the Romans, who soon made a declaration of war against Antiochus, vanquished him first at Thermopylæ, and afterwards so completely at Magnesia, that the issue of the battle was, that Syria became a Roman province. Such being, in a few words, the history of the country, we might infer that the language would, after the people had mingled with the Persians, partake of the Persian Idiom; that many terms and phrases would be common to both languages; and this we find is the case. Again, for the same reason, many Greek and Latin words have crept into the Syriac, as we perceive from the Peshito version of the New Testament, but more especially from writings of a much later date, such, for instance, as the Chronicles of Bar-Hebræus. Most of these words are nouns, and some Greek particles are introduced; but very few verbs appear to have a foreign origin. We will subjoin a few examples of such terms, both as they appear in the Syriac and in the original.

ܢܡܕܐ	Persian	نيزه	<i>a lance.</i>
ܥܘܕܐ or ܥܘܕܐ	.....	سليم	<i>silver.</i>
ܥܘܕܐ	.....	پتکر	<i>idol.</i>
ܥܘܕܐ	.....	سرپوش	<i>covering of the head.</i>
ܥܘܕܐ	.....	کنجوال	<i>prefect of the treasury.</i>
ܥܘܕܐ	.....	ديو	<i>a demon.</i>

Greek words.

ܬܘܦܘܨ	τύπος,	ܬܘܦܘܨ	τόμος.
ܩܢܘܢ	κανών,	ܩܢܘܢ	κλείς.
ܩܢܘܢ	γένος,	ܩܢܘܢ	μέν.
ܩܢܘܢ	ὄργανον,	ܩܢܘܢ	γὰρ.
ܩܢܘܢ	ἀνάγκη,	ܩܢܘܢ	δὲ.
ܩܢܘܢ	οὐσία,	ܩܢܘܢ	σύνοδος.
ܩܢܘܢ	σχῆμα,	ܩܢܘܢ	εὐαγγέλιον.

3. *Latin Words.*

ܩܢܘܢ	velum,	ܩܢܘܢ	candela.
ܩܢܘܢ	charta,	ܩܢܘܢ	questionarius.
ܩܢܘܢ	palatium,	ܩܢܘܢ	carruca.
ܩܢܘܢ	cella,	ܩܢܘܢ	tabellarius.

The Arabs and Turks, from their connection with the country, have also exercised an influence over the Syriac language. The Crusades, too, were the means

of getting some European words, chiefly *proper names, and titles*, introduced into the Syriac, thus we find ܩܘܢܘܿ *count*, ܩܘܢܘܿܢܘܿ *prince*, ܩܘܢܘܿܢܘܿܢܘܿ *marquis*.

The Syriac and Chaldee are evidently dialects of the same language, their differences, which are very small, consisting nearly as much in the pronunciation as in grammatical inflexions and constructions. See the Preface. The former was spoken in Western Aramæa, and the latter in the Eastern, viz. in the province of Babylon, between the Euphrates and the Tigris.

The most ancient Syriac writings are said to be the apocryphal Letter, which Abgar the king sent to Christ, and our Lord's answer. There are also those who think that the original of St. Matthew's Gospel was written in Syriac. Be this as it may, there is no doubt of the very early existence of a Syriac version of this and of the other Gospels, and it is perhaps the oldest document we know of; for the letter of Abgar was most likely written long after the period to which it refers.

The Syrians, like many other ancient nations, have laid claim to the invention of letters; but those who have investigated this subject, supposing the art of writing to be a mere human invention and not a divine gift, are inclined to assign the discovery either to the Egyptians or Phœnicians. From the Phœnician or Chaldee characters, they suppose the Syriac were derived, as well as the Arabic.

The are two sets of Syriac letters, the one being a modification of the other, or both of them having a common original. They are called the Estrangelo and Peshito. The former is found in the oldest MSS., and in many monumental inscriptions. It is written in Syriac ܐܢܝܢܝܠܐ , which Assemani, in his *Bibl. Orient.* Tom. iv. p. 378, supposes to be the same as the Greek word $\sigma\tau\rho\gamma\gamma\acute{\upsilon}\lambda\omicron\varsigma$, *round*; but as *roundness* is not a characteristic of this alphabet, J. D. Michaelis and Adler have sought out another etymology, viz. the Arab. سطر , *a writing* and انجيل *gospel*. The latter is more modern, and is the one which is generally used by the Maronites and Jacobites. The origin of these characters is uncertain. It is ordinarily assigned to the seventh century, and it is said that they were introduced by Jacob of Edessa. It is most likely, however, that they were gradually developed, and underwent several modifications, before they assumed the precise forms which we now have. It is supposed that the Estrangelo letters were employed in copies of the Scriptures, whilst the Peshito alphabet, because it could be written with much greater rapidity, was that which was in use for the common purposes of life.

The Nestorians use characters partly resembling the Estrangelo, and partly the Peshito; they occupy as it were a middle place between the two alphabets; and persons accustomed to read these, may readily make out the Nestorian.

It has been very much the practice of the Syrians, since Arabic became the spoken language of the country, to write it with Syriac letters. This mode of writing is called, after the name of the inventor, Carshunic.

§. 1. The Syrians, in common with many other Eastern nations, read from the right hand to the left, and have the same number of letters, which are all consonants, as the Hebrews.

The following Table exhibits their forms, names, powers, and numerical values.

NAMES.		FORMS.					POWERS.	NUMERICAL NUMBERS.
		INITIAL.	MEDIAL.	FINAL.		ESTRANGELO.		
				CONNECTED.	NOT CONNECTED.			
Olaph		א	א	א	א	א	{ H unaspirated as in <i>hour</i> B, Bh (V)	1
Beth		ב	ב	ב	ב	ב		2
Gomal		ג	ג	ג	ג	ג	G, Gh	3
Dolath		ד	ד	ד	ד	ד	D, Dh	4
He		ה	ה	ה	ה	ה	H	5
Vau		ו	ו	ו	ו	ו	V or W	6
Zain		ז	ז	ז	ז	ז	Z	7
Cheth		ח	ח	ח	ח	ח	Ch (guttural)	8
Teth		ט	ט	ט	ט	ט	T	9
Yud		י	י	י	י	י	Y in <i>yes</i>	10
Coph		כ	כ	כ	כ	כ	K or C as in <i>care</i> L	20
Lomad		ל	ל	ל	ל	ל		30
Mim		מ	מ	מ	מ	מ	M	40
Nun		נ	נ	נ	נ	נ	N	50
Semkath		ס	ס	ס	ס	ס	S	60
Ee		ע	ע	ע	ע	ע	Heb. <i>y</i>	70
Pe		פ	פ	פ	פ	פ	P, Ph (F)	80
Tsode		צ	צ	צ	צ	צ	Ts	90
Kuph		כּ	כּ	כּ	כּ	כּ	K (hard)	100
Rish		ר	ר	ר	ר	ר	R	200
Shin		שׁ	שׁ	שׁ	שׁ	שׁ	Sh	300
Thau		תׁ	תׁ	תׁ	תׁ	תׁ	T, Th	400

It appears from the forms of the letters exhibited in page 8 that all of them except l ; s o 1 3 ; 2 may be joined to the following letter of the word, and that the nine letters o u u 6 a w e o a terminating a word, receive a slight additional stroke, and are written o u u 6 a w e o a. The five o 2 e n 2 alter their figure at the end of a word, assuming the forms 7, 8, 9, r or r, s.

Care must be taken to distinguish between the following letters, which have nearly the same figure, and differ chiefly in their magnitude.

l	o	;	o	a	2	8
1	o	;	o	n	2	s
	e					

It may be also observed that one letter is joined to another by a small horizontal line drawn from its extremity; as, s in so. The exceptions to this are ; 6 ; and 2, which when joined to another letter assume the forms 7 6 ; and 2.

The following compound characters are frequently used.

Olaph-Lomad	<u>8</u>	for	<u>21</u>
Lomad-Olaph	<u>9</u>	..	<u>12</u>
Lomad-Lomad	<u>88</u>	..	<u>22</u> .

As letters of the same organ are frequently changed for one another in the process of derivation, Grammarians have divided the whole Alphabet into classes according to the organ of speech by which they are enounced.

Gutturals	א	ב	ג	ד
Linguals	ה	ו	ז	ח
Palatals	ט	י	כ	ל
Dentals	מ	נ	ס	ע
Labials	פ	ק	ר	ש

The consonants א ב ג, frequently become quiescent, *i. e.* lose their power as consonants; as is the case with the Hebrew אהוי.

2. Vowels.

It is probable that the quiescent letters א ב ג were used in the early stages of the language as vowels, and were the *only* vowels which in those times were known. The consequence was that many words were not sufficiently defined in writing, and that a vowel was often understood, and had to be supplied in speaking. To meet this defect, which existed at one period or another in the whole family of the Shemitic languages, a system of punctuation came gradually into use. The first step taken to meet the wants of the reader was the introduction of a point, which by its position, above or below a word, indicated the proper vowel. The employment of it, however, was very partial, and its primary object, perhaps, was little more than the determining of those words which, without it, would be ambiguous. (See Appendix.) When this point was first introduced into the written Syriac it is now impossible to ascertain. Many Grammarians have assigned its invention to the school of Edessa; but although historical testimony on this matter is very

imperfect, we are nevertheless inclined to go back to a more remote period. It is pretty certain that it, or something equivalent to it, must have been employed in the third or fourth century, and perhaps much before that time ; for Ephraim must have found some note of distinction in Gen. xxxvi. 24, in his comment

on which he says : ܐܘܦܘܩܐ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ
 ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ
 ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ
 ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ ܕܥܘܦܪܐܝܡ

It is proper to observe, that till now we find ܐܘܦܘܩܐ in both Testaments, and not ܐܘܦܘܩܐ, as some persons have ignorantly thought. In this observation, Ephraim must have had some mark whereby he could distinguish ܐܘܦܘܩܐ from ܐܘܦܘܩܐ; and it is likely, if we had works older than those of Ephraim, we should be able to recognize a mode of distinguishing in them the meaning of one word from that of another consisting of the same consonants, and that mode would probably be by the point we are here speaking of. It is quite clear, however, that had this point been as extensively employed as it is capable of being, still it would be quite inadequate for the purposes for which it was intended. The precise vowel could not be known by such a mark ; and hence Grammarians set themselves to work to devise some other method of more fully defining the sense and pronounciation of words. Now the Greek language and literature were much known to the Syriac scholars of the time to which we have referred, and their attention having been brought to the imperfect condition of their vowel system ; and,

The points of the vowel Zekofo may coalesce with the point of the letter *i*, as רֹחֵתִי *Roh-tin*.

The vowel Etsotso is always accompanied with *o* except in the two words עוּל *cul*, עוֹטֵט *metul*.

When no vowel is expressed, then, as in the Hebrew, a Sheva (quiescent or moveable) will be implied and read accordingly.

Vowels may be divided into two classes: *pure*, i. e. those which complete their syllables: *impure*, i. e. those which do not complete the syllable without the addition of a terminating consonant.

Pure Vowels are

$\begin{array}{c} \cdot \\ \text{—} \\ \cdot \end{array}$	}	When followed by a quiescent | or —	}	as מַכֵּל <i>Ma-kel</i> . עֵתֵל <i>E-the-kel</i> . לִי <i>li</i> .
$\begin{array}{c} \cdot \\ \text{—} \\ \cdot \\ \cdot \end{array}$	}		}	
$\begin{array}{c} \cdot \\ \text{—} \\ \cdot \\ \cdot \\ \cdot \end{array}$	}		}	
$\begin{array}{c} \cdot \\ \text{—} \\ \cdot \end{array}$	}	as	}	כֹּתוֹב <i>K'tho-bo</i> .
\circ	}	..	}	נֶפֶח <i>Ne-phuk</i> .

Impure Vowels are

$\begin{array}{c} \cdot \\ \text{—} \\ \cdot \end{array}$	}	as in	}	כַּד <i>cad</i> . אָדָמוֹ <i>ada-mo</i> .
$\begin{array}{c} \cdot \\ \text{—} \\ \cdot \\ \cdot \end{array}$	}	.....	}	\text{מֵן <i>Men</i> .
$\begin{array}{c} \cdot \\ \text{—} \\ \cdot \\ \cdot \\ \cdot \end{array}$	}	.....	}	\text{יֵדְתוֹ <i>id-to</i> .

Final syllables are often, as in Hebrew, anomalously long, on account perhaps of the accent; as,

אֶפְהִין *A-phin*, where א occurs with two consonants, so also אֶלֶן, אֶלֶם, אֶלֶם, אֶלֶם, &c.

3. *Diphthongs.*

There are several diphthongs made by the letters Vau and Yud, which, losing their own powers, coalesce with the preceding vowel and form one syllable.

➤ Vau makes four diphthongs *au*, *eu*, *iu*, *ou*,

The first occurs at the beginning, middle and end of words, and is produced by the vowel א preceding ו; as, אֶלֶן *au-kef*, *he fed*, אֶלֶם *tsau-mo*, *the fast*, אֶלֶן *ho-nau*, *this is*.

The second, *eu*, is produced by the vowel א preceding ו; as, אֶלֶן *Esh-teu*, *I will drink it*.

The third, *iu*, by a *chevotso* preceding; as, אֶלֶן *he will slay him* אֶלֶן *n'shad-riu*, *he will send him*.

The fourth, *ou*, is when a radical ו is preceded by another ו with א; as, אֶלֶן *shou-do-yo*, *a promise*.

➤ Yud makes two diphthongs, *ai* and *oi*: *ai* by א before י; as, אֶלֶן *g'lait*, *thou hast revealed*: *oi* by א before י; as, אֶלֶן *hoi*, *she*.

4. *Properties and Changes of Consonants.*

Consonants possess various properties and undergo certain changes arising from the influence of vowels, or other causes, which we proceed to mention.

The letters א ו א, when they are not pronounced,

but rest in the sound of the vowel on the preceding letter, are called *quiescent*.

Olaph final rests in ° or ^; as, |יָבֹּׁׁׁ the man, |יָבֹּׁׁׁ the men: except in a few verbs, such as |פָּׁׁׁ he polluted, |בִּׁׁׁ he comforted, |לִׁׁׁ he polluted, |לִׁׁׁׁׁ he was decorated.

Olaph in the middle of a word rests in ^ or ¨; as, ׁׁׁׁׁ to eat, ׁׁׁׁׁ to say. Yud is sometimes changed into Olaph quiescent in ¨; as, ׁׁׁׁׁ to beget, for ׁׁׁׁׁ.

Yud usually rests in ^ or ¨; as, ׁׁׁׁ he begun, ׁׁׁ is, ׁׁ but.

Vau deprived of a vowel is for the most part quiescent in ^; as, ׁׁׁ rise, ׁׁׁ day. It is also used as the fulcrum, or, as it is technically termed, the *mater lectionis* of this vowel; as, ׁׁׁׁ, he will kill.

In foreign words Vau is frequently found to be quiescent in the vowel °; as, ׁׁׁׁ Peter, ׁׁׁׁ throne.

The letters | ׁ ׁ are frequently not pronounced; but they are nevertheless written for the sake of orthography or etymology. In such instances these letters are said to be *otiose*.

Olaph in the pronouns ׁׁׁ and ׁׁׁ, when they are added to participles for the sake of forming the present tense, is *otiose*; as, ׁׁׁׁׁ kot-litun, and ׁׁׁׁׁׁ kot-loten, ye slay, masc. and fem.

Vau and Yud, in certain persons of the verb, are

also *otiose*; as, קָטְלוּם *k'tal*, *they slew*, 3rd. pers. plur. præt. masc. $\text{קָטְלוּ$ *k'tal*, *they slew*, 3rd. pers. plur. præt. fem. קָטְלִי *k'tul*, *slay thou*, imper. sing. fem.

Yud is likewise *otiose* in the pronoun אַתָּה *at*, *thou*, and in certain affixes; as, מַלְכִי *malk*, *my king*, סֵפֶרְךָ *k'tho-bhek*, *thy book*. Also in some substantives and adverbs; as, שָׁלוֹם *shel*, *tranquillity*, מַתְּנֵהוּ *when?*

In the above cases ו and י were pronounced in ancient times, as is evident from the usage in Arabic and Hebrew; for we have حَلِي , أَكْزَارِي , which are pronounced *chali* and *akzari*; we have also in the New Testament $\rho\alpha\beta\beta\omicron\nu\nu\iota$, John xx. 16; $\tau\alpha\lambda\iota\theta\grave{\alpha}\ \kappa\omicron\upsilon\mu\iota$, Mark v. 41; and similar expressions.

Consonants are sometimes omitted in writing, especially the weak letter י ; as, אֵלֶּיךָ *end* for אֵלֶּיְךָ , particularly in compound words; as, אִישׁ *man* for אִישׁוֹ , אֲפֹרָת for אֲפֹרָתוֹ *although*. The initial radical א of Hebrew words sometimes altogether disappears; as, אֶחָד *one*, Heb. אֶחָד . Words which have the middle radical doubled, on many occasions lose one of them; thus we have רָאָה , for רָאָהוּ *he perceived*, עֵשֶׂת *nest*, from עֵשֶׂתוֹ .

Vau and Yud fall off in nearly the same manner and the same situations as in Hebrew, which may be immediately observed by inspecting the paradigms of the classes of verbs beginning with these letters.

Letters are sometimes added to words for the sake of euphony. Thus, Olaph is prefixed to some words

beginning with Yud ; as, יָדָא *hand* for יָדָא, יָמְעָא *day* for יָמְעָא, יָמְעָא *honour* for יָמְעָא. In old MSS. especially this addition of the Olaph is very frequent. Thus we have יָמְעָא, יָמְעָא, יָמְעָא &c. for יָמְעָא, יָמְעָא, יָמְעָא.

Greek nouns, which commence with two consonants, are usually written with an Olaph at the beginning ; but sometimes without ; as, אֲסֻלְבָּא or אֲסֻלְבָּא *Stephen* ; אֲסֻלְבָּא *stadium* ; אֲסֻלְבָּא *sphere* ; אֲסֻלְבָּא *scheme*.

Olaph prosthetic occurs also in the verbs אֲסֻלְבָּא and אֲסֻלְבָּא as, אֲסֻלְבָּא *he drank*, and אֲסֻלְבָּא *he found*.

We have also אֲסֻלְבָּא *hero* from אֲסֻלְבָּא Heb. גִּבּוֹר, where the Nun seems to be a compensation for the Dagesh forte in Chaldee and Hebrew.

A great number of Hebrew words become Syriac by the change of one or more of their letters.

ז	is changed into	ז	as,	זָהָב	<i>gold,</i>	זָהָב
צ	.....	כ	...	צוּר	<i>rock,</i>	כּוּר
ש	.....	ז	...	שֶׁלֶג	<i>snow,</i>	זֶלֶג
ו	.....	ס	...	רוץ	<i>he run,</i>	סוץ
ה	.....	א	or	גָּלָה	<i>he revealed,</i>	אָלָה or גָּלָה
ש	.....	ב	...	בָּשָׂר	<i>flesh,</i>	בָּשָׂר
ג	.....	ד	...	שְׁנַיִם	<i>two,</i>	דְּנַיִם
ת	sometimes into	כ	...	תָּעָה	<i>he wandered,</i>	כָּעָה
צ	.....	כ	...	צֹמֵר	<i>wool,</i>	כְּמֵר

5. *Changes of the Vowels.*

Inflexions of words are in numerous cases effected by a change of vowels, certain vowels being selected as characteristic of different forms of the same word. The correspondence between Syriac and Hebrew vowels is as follows :

Pethocho (◌◌) corresponds to Patach (◌) ; as, ܡܠܟܘܗܘܢ , מְלִכּוֹ *his king*.

Revotso (◌◌) generally to the Hebrew ◌◌ ; as, ܘܢܘܨܘܢܝܗܘܢ , וְנִצַּחְתָּ , *thou shalt visit*, ܘܩܬܘܠܘܗܘܢ , $\text{וְקָטַלְתָּ$, *thou shalt kill*.

Chevotso (◌◌) to the Hebrew ◌◌ ; as, ܥܫܘܘ or ܥܫܘܘܢ for עֵשָׂו Esau.

Zekofo (◌◌) to Kamets ◌◌ ; as, ܐܢܫܘܢ , אֲנָשׁ *man*, ܘܦܠܘܗܘܢ , $\text{וּפָלַח$ *he revealed*.

Etsotso (◌◌) to Cholem, Kamets Chatuph, Shurek and Kibbutz ; as, ܫܘܒܘܢܝܗܘܢ , שׁוֹבְנוֹת , *holiness*, ܩܕܝܫܘܢܝܗܘܢ , קִדְשׁ ; ܐܠܘܢܝܗܘܢ , אֵל, כָּל, כָּל *all*.

Olaph in the beginning of a word, and also Ee in the same situation, when followed by ܫ , instead of being according to analogy without a vowel, will receive a vowel, for the most part ◌◌ or ◌◌ ; as ܘܐܠܘܢܝܗܘܢ for ܐܠܘܢܝܗܘܢ ; ܘܕܘܢܝܗܘܢ for ܕܘܢܝܗܘܢ .

Yud observes the same rule at the beginning of a word, and takes the vowel ◌◌ ; as, ܘܕܘܢܝܗܘܢ *he begat* for ܕܘܢܝܗܘܢ .

The foregoing rule holds good also for the letters Olaph, Vau and Yud, when they begin a syllable, the vowel in such places being remitted to the preceding

letter, if it has been previously without one ; except when the Olaph, Vau or Yud is followed by two consonants in the same syllable. A full exhibition of these principles may be seen by looking at the irregular verbs.

When two consonants come together at the beginning of a syllable, as is sometimes the case in the beginning of a word, in consequence of prefixing prepositions or conjunctions not having a vowel ; and also in the middle of a word from inflexion ; the former consonant will receive a vowel, for the most part $\bar{\text{v}}$, but also $\bar{\text{u}}$ $\bar{\text{e}}$ $\bar{\text{a}}$; as, $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ for $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ in heaven, $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ for $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ the letter, $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ for $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ she was slain, $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ glory for $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$. This is analogous to the Hebrew, where the former of two Shevas coming together in the beginning of a syllable, is generally changed into $\bar{\text{v}}$.

Vowels are sometimes cast away : when another syllable is added to a word, the final vowel is cast away ; as, $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ the feminine of $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ he visited. But it is preserved, 1st. if a letter only be added ; as, $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ thou hast visited : 2nd. if the consonant from the analogy of the Hebrew ought to have a *Dagesh forte* ; thus $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$ people ; in the definite state $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$; 3rd. the vowels $\bar{\text{v}}$ and $\bar{\text{v}}$ are preserved ; as, $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$, $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$; $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$, $\bar{\text{v}}\bar{\text{v}}\bar{\text{v}}$.

Zekoko in nouns of the definite state, when it is

If one of the letters | o ▲ precedes one of the ك د ح ط , the latter takes the sign Rukok; as, ك د ح ط *I a creature*; ك د ح ط *I chosen*.

If the first letter of the noun be without a vowel, then the second will receive a Rukok; as, ك د ح ط *breaking*, ك د ح ط *filth*.

The ك of ك د ح ط *father*, according to Sciadrensis, has a Rukok when a natural father, but a Kushoi when a spiritual father is meant. See his Grammar, p. 13.

Of those nouns having و to the first letter, and consisting of four letters, the third takes a Kushoi; as, * ك د ح ط *sin*, ك د ح ط *a house*; if, however, the noun be feminine, then the third letter receives Rukok; as, ك د ح ط *a daughter*, ك د ح ط *a female slave*, ك د ح ط *a garden*.

If the noun consist of five letters, the third has a Kushoi, and the fourth a Rukok; as, ك د ح ط ع *a star*, ك د ح ط ع *a queen*, ك د ح ط ع *a generation*. There are, however, a few which take a Rukok on the third, and a Kushoi on the fourth; as, ك د ح ط ع *a teacher*, ك د ح ط ع *an ape*, ك د ح ط ع *a walk, or path*, ك د ح ط ع *an edition*.

Again, with respect to nouns, consisting of six letters, the third takes Kushoi, but the fourth and fifth Rukok; as, ك د ح ط ع ف *candle*, ك د ح ط ع ف *disciple*,

* In this and the following remarks, when a Kushoi or Rukok is spoken of as attached to a letter, a ك د ح ط letter is always meant.

|أَدْرَدَ| *knowledge*. A few nouns receive Kushoi in the fifth; as, |أَدْرَمَزْ| *addition*, |أَدْرَبَزْ| *clothing*.

If ˘ be placed to the second letter of a noun, then the third letter, if it possesses a vowel, will take Kushoi; as, |أَدْرَمَزْ| *new*, |أَدْرَمَزْ| *splendour*, &c. But if the letter which follows ˘ be without a vowel, then the one after this will receive Rukok; as, |أَدْرَمَزْ| *a bird*, |أَدْرَمَزْ| *revenge*, |أَدْرَمَزْ| *foolish*. Four, however, have a Kushoi on the fourth letter, viz. |أَدْرَمَزْ| *an island*, |أَدْرَمَزْ| *a heifer*, |أَدْرَمَزْ| *burning*, and |أَدْرَمَزْ| *a chariot*.

The letter after ˆ, if it be without a vowel, receives a Rukok; as |أَدْرَمَزْ| *a finger*, |أَدْرَمَزْ| *a foot*, |أَدْرَمَزْ| *an ear*, |أَدْرَمَزْ| *wisdom*. There are a few exceptions, which are mentioned by Sciadrensis.

When nouns consist of four letters, the first having ˆ, the third will take Rukok; as, |أَدْرَمَزْ| *a word*, |أَدْرَمَزْ| *a wing*. Exceptions are |أَدْرَمَزْ| *darkness*, |أَدْرَمَزْ| *a hole*, |أَدْرَمَزْ| *evening*, |أَدْرَمَزْ| *ornament*, |أَدْرَمَزْ| *hair*, |أَدْرَمَزْ| *pitch*.

If the vowel ˆ be placed on the second letter of a noun, then the third letter, if it have a vowel, receives a Kushoi; but if it be quiescent, then it takes Rukok; also, if after this there comes another letter, it receives Kushoi; as, |أَدْرَمَزْ| *a vine*, |أَدْرَمَزْ| *cheese*, |أَدْرَمَزْ| *a plant*, |أَدْرَمَزْ| *phlegm*, |أَدْرَمَزْ| *a heifer*.

A letter, which comes after ˘, whether it has a

vowel or not, always takes Rukok; as, ܐܝܘܒܝܢܐ *victory*,
 ܐܘܒܝܢܐ *work*, ܐܘܒܝܢܐܘܒܝܢܐ *a disciple*; but if another letter
comes between, then the ܐܘܒܝܢܐ receives Kushoi;
as, ܐܘܒܝܢܐܘܒܝܢܐ *just*, ܐܘܒܝܢܐܘܒܝܢܐܘܒܝܢܐ *a congregation*.

If a letter of a noun take °, then the following
one, whether with or without a vowel, has Rukok;
as ܐܘܒܝܢܐ *good*, ܐܘܒܝܢܐܘܒܝܢܐ *fruit*.

The letter of a noun which comes after the vowel
°, if it be itself without a vowel, receives a Rukok;
as, ܐܘܒܝܢܐܘܒܝܢܐ *beauty*, ܐܘܒܝܢܐܘܒܝܢܐܘܒܝܢܐ *first-born*; but if the said letter
has a vowel, then the point attached to it is Kushoi;
as, ܐܘܒܝܢܐܘܒܝܢܐܘܒܝܢܐ *a coat*.

A letter elided, as there is no compensation by
Dagesh, the elision is indicated by Kushoi; as in verbs,
 ܐܘܒܝܢܐ , ܐܘܒܝܢܐ and ܐܘܒܝܢܐ and their derivatives; as, ܐܘܒܝܢܐܘܒܝܢܐ for
 ܐܘܒܝܢܐܘܒܝܢܐ *ye will slay*.

These points serve to distinguish several words
which have the same letters and vowels; as, ܐܘܒܝܢܐܘܒܝܢܐ
disgrace has ʔ hard, and ܐܘܒܝܢܐܘܒܝܢܐ *pity* has ʔ soft; ܐܘܒܝܢܐܘܒܝܢܐ
a heap of corn has ʔ hard, and ܐܘܒܝܢܐܘܒܝܢܐ *joy* has ʔ soft.
This is also the case with verbs in many instances;
as, ܐܘܒܝܢܐܘܒܝܢܐ *he drew him*, with ܐܘܒܝܢܐܘܒܝܢܐ soft and ʔ hard, is dis-
tinguished from ܐܘܒܝܢܐܘܒܝܢܐ *he struck him*, with ܐܘܒܝܢܐܘܒܝܢܐ hard and
ʔ soft.

In many words, which have been imported into the
Syriac from the Greek or some foreign language, the
aspirated letters are accustomed to be pronounced in

the same way as they are in that language from which they are derived; as, ܟܠܡܝܢܐ , *χλαμύς*, ܟܠܡܝܢܐ , *θεολόγος*, ܟܠܡܝܢܐ , *λαμπάς*: π of the Greeks is in Syriac represented by ܟ and φ by ܦ ; τ by ܬ , θ by ܚ ; κ by ܟ , χ by ܟ ; and ξ by ܟܝ ; as, ܟܠܡܝܢܐ *Philip*, ܟܠܡܝܢܐ *Philoxenus*, ܟܠܡܝܢܐ *Peter*.

According to Amira and other native grammarians, *Kushoi* never doubles a letter; but on the other hand it must be said that the Eastern Syrians in this respect followed the analogy of the Hebrew. We have also 'Paββì, *Master*, John iii. 2, and in the writings of St. Paul we have 'Aββâ, *Father*. If this duplication be not admitted, then it is important to state that in such cases where it would be implied, the preceding vowel will complete the syllable; thus, ܟܠܡܝܢܐ *tab-bar* or *ta-bar*.

7. Ribui.

Many nouns and verbs have the same form in both numbers. In such cases it was found necessary to employ some mark of distinction. For this purpose Grammarians have invented the sign *Ribui* (ܟܠܡܝܢܐ) consisting of two horizontal* dots (·) placed above the word to denote the plural number. The following words will illustrate the use of this sign.

* Ribui is usually placed obliquely in ܟܠܡܝܢܐ and ܟܠܡܝܢܐ ; thus, ܟܠܡܝܢܐ , ܟܠܡܝܢܐ .

$\overset{\circ}{\underset{\circ}{\text{א}}}\overset{\circ}{\text{ל}}\overset{\circ}{\text{א}}$ orphan,	$\overset{\circ}{\underset{\circ}{\text{א}}}\overset{\circ}{\text{ל}}\overset{\circ}{\text{א}}$ orphans.
$\overset{\circ}{\underset{\circ}{\text{ס}}}\overset{\circ}{\text{פ}}\overset{\circ}{\text{ר}}$ book,	$\overset{\circ}{\underset{\circ}{\text{ס}}}\overset{\circ}{\text{פ}}\overset{\circ}{\text{ר}}$ books.
$\overset{\circ}{\underset{\circ}{\text{כ}}}\overset{\circ}{\text{ס}}\overset{\circ}{\text{פ}}\overset{\circ}{\text{ר}}$ was covered,	$\overset{\circ}{\underset{\circ}{\text{כ}}}\overset{\circ}{\text{ס}}\overset{\circ}{\text{פ}}\overset{\circ}{\text{ר}}$ were covered, (plu. fem.)
$\overset{\circ}{\underset{\circ}{\text{ב}}}\overset{\circ}{\text{א}}\overset{\circ}{\text{ל}}$ he arrived,	$\overset{\circ}{\underset{\circ}{\text{ב}}}\overset{\circ}{\text{א}}\overset{\circ}{\text{ל}}$ they arrived, (plu. fem.)

A plural noun ending in $\overset{\circ}{\underset{\circ}{\text{ע}}}$ or $\overset{\circ}{\underset{\circ}{\text{ו}}}$ has no need of the sign Ribui; since the number is already indicated by the termination, but still the sign is often added.

It is sometimes used with a noun of multitude; as, $\overset{\circ}{\underset{\circ}{\text{צ}}}\overset{\circ}{\text{ב}}$ a flock of sheep, to distinguish it from $\overset{\circ}{\underset{\circ}{\text{צ}}}\overset{\circ}{\text{ב}}$ a sheep,

If the word taking Ribui have the letter Rish, one of the points commonly coalesces with the point belonging to Rish; as, $\overset{\circ}{\underset{\circ}{\text{ר}}}\overset{\circ}{\text{ב}}$ a herd, $\overset{\circ}{\underset{\circ}{\text{ר}}}\overset{\circ}{\text{ב}}$ men. In MSS., however, we also find $\overset{\circ}{\underset{\circ}{\text{ר}}}\overset{\circ}{\text{ב}}$ or $\overset{\circ}{\underset{\circ}{\text{ר}}}\overset{\circ}{\text{ב}}$.

It sometimes coalesces with the vowel Pethocho, when it is expressed by points, thus, $\overset{\circ}{\underset{\circ}{\text{ב}}}\overset{\circ}{\text{א}}\overset{\circ}{\text{ל}}$ his foundations for $\overset{\circ}{\underset{\circ}{\text{ב}}}\overset{\circ}{\text{א}}\overset{\circ}{\text{ל}}$.

Prepositions with pronominal affixes referring to plural nouns receive these points; as, $\overset{\circ}{\underset{\circ}{\text{ע}}}\overset{\circ}{\text{ל}}$, $\overset{\circ}{\underset{\circ}{\text{ע}}}\overset{\circ}{\text{ל}}$. To this rule there are some exceptions; as, $\overset{\circ}{\underset{\circ}{\text{ע}}}\overset{\circ}{\text{ל}}$ and $\overset{\circ}{\underset{\circ}{\text{ע}}}\overset{\circ}{\text{ל}}$, which are never seen with this sign.

The numerals, according to some grammarians, do not receive the dots except when they are joined to pronominal affixes; as, $\overset{\circ}{\underset{\circ}{\text{א}}}\overset{\circ}{\text{ל}}$, $\overset{\circ}{\underset{\circ}{\text{א}}}\overset{\circ}{\text{ל}}$, $\overset{\circ}{\underset{\circ}{\text{א}}}\overset{\circ}{\text{ל}}$, $\overset{\circ}{\underset{\circ}{\text{א}}}\overset{\circ}{\text{ל}}$ m. $\overset{\circ}{\underset{\circ}{\text{א}}}\overset{\circ}{\text{ל}}$ f.

Besides the name ܠܝܢܝܐ , which is given to these points, they are also called by native grammarians, ܠܝܢܝܐ positions, ܠܝܢܝܐ drops, &c.

8. Lines.

A small line is sometimes found above and sometimes beneath a letter of a word.

It is found above a letter principally in the following instances,

1. In abbreviated words ; as, ܠܝܢܝܐ for ܠܝܢܝܐܝܗܘܐ *holy*,
 ܠܝܢܝܐ for ܠܝܢܝܐܝܗܘܐ *that is*.
2. When letters are used to express numbers ;
as, ܠܝܢܝܐ 13.
3. In the Particle of Exclamation ܠܝܢܝܐ *O!* to distinguish it from the particle ܠܝܢܝܐ *or*.

When it is found beneath a letter, it directs that such letter is not to be read, and is therefore generally called the *linea occultans*. Thus, ܠܝܢܝܐ *Bath* not *barth*, *a daughter*. It is found,

- (1) In nouns with the middle radical doubled ;
as, ܠܝܢܝܐ *manna*, ܠܝܢܝܐ *a hill*, ܠܝܢܝܐ *nations*.
- (2) With Olaph in the beginning of a word in several instances ; as, ܠܝܢܝܐ *a man*, ܠܝܢܝܐ *another*, ܠܝܢܝܐ *last* ; especially in the pronoun ܠܝܢܝܐ , as often as it is used in the place of the substantive verb ; as, ܠܝܢܝܐ ܠܝܢܝܐ *I am*.

- (3) With Dolath when it is without a vowel before Thau; as, לְזָמַר *new*.
- (4) With *He* in the following cases,
- (a) In affixes; as מִלְּכָרָם *his kings*, מִלְּקָרָם *he called him*.
- (b) In the verb לֹא *was*, when it is redundant, or when it assists in forming the imperfect and pluperfect tenses; as, לֹא מִלְּקָרָם *he was*, לֹא יִצְוֶה *he was ordering* לֹא יִצְוָה *he had ordered*. But when it is used in the sense of *to be*, *to exist*, the line is not found.
- (c) In the pronouns אֵל and אֵלֶּךָ , when they are put for the logical copula; as, אֵל אֲנִי *my body it is*.
- (d) In some words which are derived from the Greek and Hebrew; as, רֹמָא *Rome*, יְהוּדָא *a Jew*.
- (e) In the verb אָתַן *he gave*.
- (5) With אֵל in אֵלֵּנוּ , when it comes after the active participle used as a present tense; as, אֵלֵּנוּ אֵלֵּנוּ *we create*.
- (6) With Lomad in some forms of the verb לָךְ *he went*; as, לָךְ אֵלֶּיךָ *she went*, לָךְ אֵלֶּיךָם *they will go*.
- (7) With Nun in the four pronouns אֵלֶּיךָ אֵלֶּיךָם אֵלֶּיךָן אֵלֶּיךָן ,

ⲉⲟⲗⲓ, ⲉⲗⲓ, and in some nouns; as, ⲓⲗⲓⲃⲟ
the ship.

- (8) Rish in ⲗⲓⲃⲟ *a daughter*, and ⲗⲓⲃⲟ for ⲗⲓⲃⲟ, *run*,
 ⲓⲗⲓⲃⲟ *a city*, ⲓⲗⲓⲃⲟ *a time*, ⲗⲓⲃⲟ *a side*, ⲓⲗⲓⲃⲟ
a year, ⲓⲗⲓⲃⲟ *strong*.

When a line is found under a letter in a verb of the imperative mood of a passive conjugation, it implies that such letter is deprived of its vowel; as, ⲗⲓⲃⲟ *ethkatl*.

9. *Marhetono and Mehagyono.*

In many words, when two letters come together, each without a vowel, a line is placed sometimes above and sometimes below the first of these letters. In the former case it is called *Marhetono* (ⲓⲗⲓⲃⲟⲓⲃⲟ *making to run*, from ⲗⲓⲃⲟ *to run*), and in the latter *Mehagyono* (ⲓⲗⲓⲃⲟⲓⲃⲟ) according to Amira from ⲓⲗⲓⲃⲟ *to meditate*; but according to Hoffman and others from the Arab: ⲗⲓⲃⲟ *to connect*; for the two letters by this sign are connected and make a syllable. These lines seem to be used only in certain words, and in the first instance for purposes of poetry. The poetry of the Syrians, as appears from the specimens which remain, (see for instance the hymns of Ephraim,) consisted in having a certain number of syllables in a line; and hence it would be convenient, in many cases, to give to some words an additional syllable. To in-

dicating this addition, a line was put beneath the first of the two letters without a vowel, which had the force generally of Revotso, but occasionally of Pethocho; as, ܠܠܘܝܢ̣ i.e. ܠܠܘܝܢ̣ *a ring*; ܠܠܘܝܢ̣ܐ i.e. ܠܠܘܝܢ̣ܐ *fear*. When this additional syllable is in such words not required to complete the measure, the Marhetono is written, and denotes that its letter and the following have no vowels. It corresponds to the Sheva in Hebrew, except that the latter is employed according to general rules, whilst the former is used only in particular words, and in these words only under certain circumstances. Grammarians, however, are not fully agreed as to the primary use and signification of these lines, and it is not now of much consequence, if we cannot make ourselves fully acquainted with them. It is supposed, by some persons, that the Mehagyono is found only when the following letter is ܘ ܚ ܣ ܥ ܦ; but to these, others add ܩ, others ܠ, and others ܐ ܘ ܝ. Again, whether every word which has one line, must, in a different situation, have the other; or whether some words have only one of the lines and others only the other, it is impossible to say, and happily it is not important to determine. Whoever is curious to know more of this subject, may have his curiosity satisfied by consulting the chapter on these lines in the Syriac Grammar of Sciadrensis, in p. ܕܒ.

10. *Other Diacritic Points.*

It has been stated, in page 10, that a point was sometimes used which, by its position either above or below the word, would determine the true pronunciation and meaning; when without it and without the vowel points, it would be ambiguous: thus, $\text{אָ} \text{ל}$ for $\text{אָ} \text{ל}$ to him; $\text{אִ} \text{ל}$ for $\text{אִ} \text{ל}$ to her. It is also frequently used as a note of Interrogation, Exclamation, Admiration, Command, &c. For a further account of the various offices which this point performs, see the Appendix.

There are also certain signs for marking the end of a sentence, and subdividing it into clauses, of which the following are the principal.

- (1) At the end of a section or paragraph are found four points (⋈) or (⋈⋈),
- (2) Two points placed obliquely from the right hand towards the left, finish a clause, and are equivalent to our colon; thus, $\text{⋈} \text{⋈} \text{אִ} \text{ל} \text{וְ} \text{אִ} \text{ל} \text{וְ} \text{אִ} \text{ל} \text{וְ} \text{אִ} \text{ל}$ *When Jesus saw the multitudes.*

These points are sometimes put as a sign of interrogation or exclamation.

- (3) Two points placed obliquely from the left hand to the right, thus (⋈), split the clause

into different members, and are equivalent to our comma or semicolon. They are frequently placed perpendicularly (:).

— written *under* the last letter of a word is the shortest pause, viz. a comma; as, ׀.

These points are sometimes found after a long interrogation, see Matt. xii. 10.

(4) One point frequently ends a period.

11. *On the Pronunciation of certain Letters when they are under peculiar circumstances.*

These letters are differently pronounced in different situations. Olaph is pronounced as Yud,

(1) When it is preceded by another Olaph; as, ם׀׀ *oyar, air.*

(2) When it is followed by another Olaph without a vowel; as, ׀׀׀׀ *m'loyo, fulness.*

(3) When it is the second letter of the participle peal; as, ם׀׀׀ *tso-yem, fasting.*

Vau is pronounced as *v* when it begins a word or syllable; as, ם׀ *va*, ם׀ *ve*, ם׀ *vi*: in other places it has the sound of *u* or *w*.

Yud in the beginning of a word with the vowel $\bar{=}$ is not pronounced. It preserves only the sound of its vowel; as, ם׀׀׀ *Inek, he sucked*; ם׀׀׀׀ *Ikar, he was heavy*. Hence we find that before a Yud of that kind Olaph is sometimes placed, and the vowel belonging

to the Yud is transferred to the Olaph; thus, יָד a *hand*, from the Hebrew יָד, is written יָד. We have also יָדֹד *glory*, יָדֹדֹד *day*, &c. The pronunciation of either word is the same.

י when followed by a letter with Rukok, or by ו either with a Rukok or Kushoi, is pronounced like ו; as, יָדֹד *gestho, wool*; יָדֹד *s'ko, he conquered*. Some persons add that י is so pronounced when ו comes after it; as, יָדֹדֹד *s'kifo, a cross*. ו when followed by one of the letters ו, י, י; is pronounced like י; as, יָדֹדֹד *chezdho, mercy*; יָדֹדֹדֹד *azgi, he multiplied*. If ז with a Rukok come after ו or ו, each of these letters has the force of ו; as יָדֹדֹדֹד *rektho, lust*; יָדֹדֹדֹדֹד *ezktho, a ring*.

12. Accent.

Grammarians have given a few rules for placing the Accent.

1. In words of two syllables, if the first syllable terminate in a consonant without a vowel, this syllable has the accent; as, יָדֹדֹדֹד *rám-sho, evening*; יָדֹדֹדֹדֹד *gármó, bone*.

2. If on the contrary the final letter of the word be without a vowel, then the accent is put on the second syllable; as, יָדֹדֹדֹדֹד *i-léd, he begat*; יָדֹדֹדֹדֹדֹד *po-kéd, commanding*. If each syllable be formed in that manner, still the second is affected with the accent;

as, ܩܕܬܐ *pek-dáth*, *she has visited*. The accent is also placed on the second syllable in nouns ending in o; as, ܡܘܬܐ.

3. In words consisting of more than two syllables, the accent is generally placed on the penultimate; as, ܩܘܪܝܫܐ *po-rách-to*, *bird*; ܡܝܫܝܫܐ *me-khúl-to*, *meat*; ܡܪܝܬܐ *mart-yo-nu-tho*, *admonition*.

13. *The Method of expressing Numbers.*

It is found in Syriac writings that numerals are more frequently expressed by the letters of the alphabet than by numeral nouns.* In Section 1 the numerical power of each letter is given. It will be seen by reference to the table exhibiting the forms &c. of the letters, that the first nine numerals are represented by the first nine letters, and the decads, *i. e.* the numerals 10, 20, 30, &c. to 90, by the nine following letters, viz. those from ܘ to ܝ. The remaining four letters ܞ, ܟ, ܠ, ܡ, represent respectively 100, 200, 300, and 400. The Hebrews use the final letters for expressing 500, 600, &c., to 900. The Syrians, however, employ a different notation. They put a point over a letter representing a decad, viz. 10, 20, &c, and the effect of this point is to multiply the numerical power of the letter over

* I have been informed by Dr. W. Wright, that in the MSS. of the British Museum, down to about the ninth or tenth century, a series of arithmetical figures is employed to express the numerals.

which it is placed by 10. Hence $\text{ا} = 100$, $\text{ب} = 200$, &c. Hence also $\text{ج} = 500$, $\text{د} = 600$, $\text{ه} = 700$, $\text{و} = 800$ and $\text{ز} = 900$.

In order to express thousands, an oblique line is drawn under a letter from the left hand towards the right. The number of units, which the letter denotes, will, with the said line under this letter, show the number of thousands: we have, therefore, $\text{ا} = 1000$, $\text{ب} = 2000$, $\text{ج} = 3000$, $\text{و} = 8000$, $\text{ز} = 9000$, &c.

Letters having a horizontal line subjoined, represent tens of thousands, i. e. this line denotes that the number indicated by this letter is to be multiplied by 10,000. Hence,

$\text{ا} = 10,000$, $\text{ب} = 20,000$, &c. $\text{و} = 90,000$, $\text{ز} = 100,000$,
 $\text{ح} = 200,000$, $\text{د} = 300,000$, $\text{ه} = 400,000$, $\text{و} = 500,000$. . .
 $\text{ز} = 900,000$, $\text{ح} = 1,000,000$, $\text{د} = 2,000,000$, &c. . . . $\text{ز} = 4,000,000$.

Decads of millions are expressed by means of two oblique lines placed under a letter; thus, $\text{ا} = 10,000,000$, $\text{ب} = 20,000,000$, $\text{ج} = 30,000,000$ $\text{و} = 3,000,000,000$, $\text{ز} = 4,000,000,000$.

Fractions are represented by means of an oblique line drawn from the left hand to the right, placed over a letter; as, $\text{ا} = \frac{1}{2}$, $\text{ب} = \frac{1}{3}$, $\text{ج} = \frac{1}{4}$, . . . $\text{و} = \frac{1}{100}$, &c.

In the composition of units, decads, hundreds, &c., the letter which exhibits the greater number is placed on the right hand; that which stands for the

less number on the left ; as, $\text{על} = 43$, $\text{של} = 354$, $\text{עמל} = 1866$. Both in MSS. and printed books it is usual to draw a horizontal line over letters expressing a numeral, to indicate the purpose for which the said letters are employed ; as, $\overline{\text{עב}} = 72$.

14. *Reading Exercises.*

MATTH. VI. 9—13.

אֲדֹנָי בְּרַחֲמֶיךָ נִשְׁתַּחֲוֶה וְנִשְׁתַּחֲוֶה
 אֲמֵנָה בְּרַחֲמֶיךָ אֵל אֱלֹהֵינוּ. תְּכַלֵּנוּ לָנוּ כִּסְפֵינוּ וְשִׁנְנוֹתֵינוּ
 מֵעַתָּה. וְהַבִּיט לָנוּ מִתְּחִלָּה בְּאֵל מִנְּךָ לְשִׁבְתֵנוּ.
 וְלֹא לְדָלֶךָ לְיִשְׁמֵנוּ אֱלֹהֵינוּ עַל כִּמְהָן שָׂחֵנוּ וְיִבְרַכְךָ יְיָ
 מְלֹכֵנוּ וְנִשְׁתַּחֲוֶה לְדָלֶכָּה וְנִשְׁתַּחֲוֶה.

The same in English Characters.

A-būn d'vash-ma-yō neth-ka-dash sh'mōc. Tī-thē
 mal-cū-thōc neh-ve tsev-yo-noc ai-ca-nō d'vash-ma-yō
 oph-bar-ō. Hav-lan lach-mō d'sun-kō-nan yau-mō-nō.
 Vash-būk lan chau-bain ai-ca-no dōph ch'nan sh'vakn
 l'cha-yō-vain. V'lo tha-lan l'nes-yū-nō, e-lō pa-tsōn
 men bī-shō me-tul d'dī-lōc hi mal-cū-thō v'chai-lō
 v'thesh-buch-tō l'ōlam 'ōl-min.

LUKE XXII. 63—65.

וְיָבִיאוּ אֵת יְהוֹשֻׁעַ בְּנֵי יְהוֹשֻׁעַ וְיָבִיאוּ
 אֵת יְהוֹשֻׁעַ בְּנֵי יְהוֹשֻׁעַ וְיָבִיאוּ אֵת יְהוֹשֻׁעַ
 בְּנֵי יְהוֹשֻׁעַ וְיָבִיאוּ אֵת יְהוֹשֻׁעַ בְּנֵי יְהוֹשֻׁעַ.

The same in English Characters.

V'gav-rē da-chī-dīn vau l'ye-shu m'-vaz-chin vau
 beh, vam-cha-pen hvau leh. V'mo-chēn, hvau
 leh 'al a-pau vōm-rin eth-na-bō ma-nu m'chōc. Vach-
 rōn-yō-thō sa-gī-yō-thō m'gad-pīn hvau vōm-rin
 'a-lau.

N O U N S .

15. THE simplest forms of nouns are those which consist only of the letters composing the root; as, מֶלֶךְ *king*, זָבַח *sacrifice*. Such words are evidently in their primitive state.

The augmented forms consist of the root augmented by one or more of the letters $\text{א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת}$, which to assist the memory may be called $\text{א ב ג ד ה ו ז ח ט י כ ל מ נ ס ע פ צ ק ר ש ת}$. Thus, מִזְבֵּיחַ *an altar* from זָבַח *sacrifice*; תַּלְמִיד *disciple* from לָצַד *he adhered to, followed*.

These letters are probably abbreviations of words, and the signification of them qualifies that of the primitive word to which they are united.

Nouns having (◌◌) with the first radical, and (◌◌◌) with the second, are generally nouns signifying persons; as, יָחִיד *a friend*; whilst those having (◌◌◌) with the first radical, or ending in ◌◌, ◌◌◌, ◌◌◌◌, are *abstract nouns*; as, קְדוּשָׁה *holiness*, קִיּוּם *strength*.

Two words are sometimes compounded in sense; as, דָּבָר *a word*. Sometimes the two words are joined together; as, דָּבַר עֶלְוָה *lord of enmity*, i. e. *an enemy*. A great number of compound words occurring in Scripture may be found by referring to the Lexicons

Voice

of Schaaf and Castell under the words שָׂדֵה , כִּנֹּף , כַּנָּף , שָׂדֵה , זֶכֶה , זֶמֶר , &c.

16. Gender.

There are two genders, the masculine and feminine. Of the masculine are,

- (1) The names of men and their offices ; as, לֹוֹדֵה *Luke*, כֹּהֵן *priest*, שָׂדֵה *musician*.
- (2) Names of nations, rivers, and mountains ; as, כְּנָעַן *Canaan*, יַרְדֵּן *Jordan*.

Of the feminine gender are the names of women, the offices of women, islands, cities, and names of the double members of the human body.

The feminine gender of nouns is also known by the termination. These terminations are ָ , ֹ , ֻ , ֺ ; as, שִׁבְחָה *praise*, טוֹבָה *goodness*, סוּפָה *confession*, אֵימָה *a part*. The nouns not ending with any of the foregoing letters, and not included in the preceding paragraph, are generally masculine.

Nouns consisting of two syllables, and beginning with a ש , if the first of these syllables have ָ , then in becoming feminine they add another ָ to the letter which is next but one before ָ ; as, שִׁבְחָה fem. שִׁבְחָה *high*, שִׁבְחָה fem. שִׁבְחָה *praised*, שִׁבְחָה fem. שִׁבְחָה *blessed*.

Nouns which begin and end with Zekofo, and which consist of four letters, when they become femi-

nine, take Revotso upon the second letter, provided that one of the letters is not a guttural; as, אָבִי a *father*, fem. אִמִּי a *mother*. But if the noun contain a guttural letter, then the Revotso is changed into Pethocho; as, אָבִי fem. אִמִּי an *acquaintance*, אָבִי fem. אִמִּי *passing*.

Nouns which begin with Zekofo and terminate in אָ , when they become feminine take Chevotso upon the second letter; as, אָבִי fem. אִמִּי *worthy*, אָבִי fem. אִמִּי *flowing*.

But if they begin with Pethocho and end in אָ , when they become feminine they take Chevotso upon the second letter and cast away the Pethocho from the first; as, אָבִי fem. אִמִּי *elected*.

Nouns ending with Zekofo only, and having Pethocho on the first letter, when they become feminine change the Pethocho from the first letter to the second; as, אָבִי fem. אִמִּי *companion*. אָבִי *king*, fem. אִמִּי *queen*, and a few others do not observe this rule.

The feminine gender of adjectives is derived from the masculine by the addition of אָ to the end of the latter; thus, אָבִי *good* from אָבִי masc. Those ending in אָ quiescent convert it into אָ moveable; as, אָבִי *pure*, fem. אִמִּי .

Some adjectives insert Yud immediately before the fem. termination; as, אָבִי *small*, fem. אִמִּי . Adjectives in אָ

seem always to insert א ; as, רוּחַ אֱלֹהִים *spiritual*, from רוּחַ ; masc. עֹבֵד לַיהוָה *obedient*, fem. עֹבֵדַת לַיהוָה .

There are masc. nouns of the def. state in ל , when ל is one of the radical letters of the noun; as, קַו *bow*, זַיִת *olive*. On the other hand there are some nouns with a masc. ending in the def. state, which are either fem., or common; as, סֵפֶל *ship*, דֶּרֶךְ *way*, חֶבֶרֶת *sword*.

Some nouns are used in both genders, and are therefore termed *common*; such as, לִשׁוֹן *tongue*, עָנָן *cloud*, שֶׁמֶשׁ *sun*, &c.

The rules for distinguishing gender are for the most part the same as in Hebrew. The same words, when occurring in both, have the same gender; as, סֵפֶר and סֵפֶרֶת *book*, יוֹם and יוֹמִים *day*, are masc.; אֶרֶץ and אֶרֶצִי *earth*, נֶפֶשׁ and נַפְשׁוֹת *soul*, are fem.

Words derived from the Greek do not observe the foregoing rules, but generally retain their own gender, as, דִּיאֲתֵּהֶן *διαθήκη*, fem.

17. Number.

There are two numbers, the singular and the plural.* Masculine nouns make the plural number, 1st. by adding ִים to the singular; as, אִישׁ *man*, אִישִׁים *men*; 2nd. words ending in ִי or ִי throw away the ִי or ִי and add the termination ִים ; as, בֵּן *boy*, בָּנִים *boys*; מְרִיבִים plu. מְרִיבִים *reprobated*.

* There are three examples of the dual number, viz. אִישׁוֹן , fem. אִישׁוֹנִים , also אִישׁוֹנִים and אִישׁוֹנִים .

Nouns of the fem. gender form the plural by changing the termination לְ- into ִּי , וֹ and וֹ into וֹ , and וֹ into וֹ ; as, לִּיֹּם *ship*, לִּיֹּםִּי *ships*; שִׁמְלִיּוֹת *similitude*, שִׁמְלִיּוֹתֵי *similitudes*; חֵצֵי *portion*, חֵצֵיִם *portions*; בְּזִיֹּת *usury*, in the plural בְּזִיֹּתֵי .

Nouns which terminate in וֹ , when they become plural, change וֹ into וֹ placed on the Vau; as, רַבְּבוּת *multitude*, plu. רַבְּבוּתֵי *multitudes*. A few nouns besides the וֹ take וֹ on the second letter; as, שִׁמְלִיּוֹת plu. שִׁמְלִיּוֹתֵי *prayers*; חֵצֵי *hip*, plu. חֵצֵיִם . Others, instead of וֹ take וֹ upon the first letter; as, שִׁמְלִיּוֹת *likeness*, plu. שִׁמְלִיּוֹתֵי .

Nouns consisting of three, four, and five syllables, and terminating in וֹ change the וֹ into וֹ when they become plural; as, בְּזִיֹּת *usury*, plu. בְּזִיֹּתֵי .

Nouns which have וֹ on the first letter and end with Yud and Aleph with the vowel וֹ , and which consist of four letters, in the plural transfer וֹ from the first to the second letter; as, בְּרִיֹּת *elect*, plu. בְּרִיֹּתֵי .

Nouns having וֹ on the first letter and ending with וֹ , in the plural receive the vowel וֹ upon the letter immediately preceding וֹ ; thus, אֲדֹנָיִם *Lord*, plu. אֲדֹנָיִםִּי .

Those nouns which commence with a Mem and have וֹ either upon the first or second radical, in the plural receive וֹ on the letter immediately preceding Yud; as, מְרִיבִים *reprobated*, plu. מְרִיבִיםִּי .

Feminine nouns consisting of three, four, and five letters, which end in \aleph and have \circ upon the letter before Yod, in the plural add another \circ to the Yod; thus, ܐܠܗܝܘܬܐ *spiritual*, plu. ܐܠܗܝܘܬܐܝܘܬܐ .

There are many other changes of vowels which nouns undergo in passing from the sing. to the plu., which will be more particularly noticed in treating on the const. and def. states.

Some feminine nouns terminating in ܐܘܠܐ , insert ܘܐ in the plu. between the root and termination; as, ܐܘܠܐܘܬܐ *place*, plu. ܐܘܠܐܘܬܐܘܬܐ ; ܐܘܠܐܘܬܐ *small*, plu. ܐܘܠܐܘܬܐܘܬܐ . Other nouns in the masc. or fem. gender insert \circ ; as, ܐܘܠܐܘܬܐ *a companion*, plu. ܐܘܠܐܘܬܐܘܬܐ ; ܐܘܠܐܘܬܐ *a nation*, plu. ܐܘܠܐܘܬܐܘܬܐ . There are nouns in which σ is inserted in like manner; as, ܐܘܠܐܘܬܐ *mother*, plu. ܐܘܠܐܘܬܐܘܬܐ ; ܐܘܠܐܘܬܐ *maid servant*, plu. ܐܘܠܐܘܬܐܘܬܐ .

Many Syriac nouns have the masculine form in the sing. and the fem. in the plural; as, ܐܘܠܐܘܬܐ *physician*, plu. ܐܘܠܐܘܬܐܘܬܐ ; ܐܘܠܐܘܬܐ *place*, plu. ܐܘܠܐܘܬܐܘܬܐ ; ܐܘܠܐܘܬܐ *throne*, plu. ܐܘܠܐܘܬܐܘܬܐ .

There are others which have the fem. form in the sing. and masc. in the plural; as, ܐܘܠܐܘܬܐ *ell*, plu. ܐܘܠܐܘܬܐܘܬܐ ; ܐܘܠܐܘܬܐ *wall*, plu. ܐܘܠܐܘܬܐܘܬܐ ; ܐܘܠܐܘܬܐ *tear*, plu. ܐܘܠܐܘܬܐܘܬܐ ; ܐܘܠܐܘܬܐ *talent*, plu. ܐܘܠܐܘܬܐܘܬܐ ; ܐܘܠܐܘܬܐ *year*, plu. ܐܘܠܐܘܬܐܘܬܐ .

Nouns compounded of two words sometimes admit a plural in the former; as, ܐܘܠܐܘܬܐܘܬܐ *sons of man or men*; sometimes in the latter; as, ܐܘܠܐܘܬܐܘܬܐ *enemies*; and sometimes in both; as, ܐܘܠܐܘܬܐܘܬܐ (*daughters of words*), *words*.

Some nouns are found in the plural form only; as, שָׁמַיִם heavens, חַיִּים life, מַיִם water.

Some nouns have a double form, one masc. and the other fem.; as, אָב father, plu. אָבוֹת and אִמוֹת .

There are nouns, which admit in the plu. two forms; but in a different sense; as, אֶלְמָדָה maid, plu. אֶלְמָדוֹת ; but when אֶלְמָדָה signifies a cubit, the plu. is אֶלְמָדִים .

There are other nouns which are very irregular; as, עַמְּנוּאֵל nation, plu. עַמְּנוּאֵלִים , בַּיִת house, בָּתַיִם ; בֵּן son, בָּנִים , בָּנוֹת ; בַּת daughter, בָּנוֹת ; אֵלְמָדָה sister, אֵלְמָדוֹת ; כִּפְּזָה village, כִּפְּזוֹת , &c.

Many words of a Greek origin retain the Greek termination in the plural; as, דּוֹגְמָה δόγμα, plu. דּוֹגְמָתַיִם δόγματα. Others terminate in וֹת , וֹם , וֹת , or וֹם , resembling the termination as of the Greek accusative plural; as, דִּיּוֹרָה διαθήκη, plu. דִּיּוֹרָהוֹת διαθήκας, &c.; or in וֹת , וֹת , וֹת , corresponding to οι , ους , so אֲרִיִּזְוֹת , ὀρθόδοξοι; אֲרִיִּזְוֹת , συνόδους; or in וֹת corresponding to εις ; as, אֲרִיִּזְוֹת λέξεις.

18. States of Nouns.

To the absolute and constructive states of nouns, which the Hebrews have, the Syrians add a third, the Definite, or, as it has been more generally called, the Emphatic. This is indicated by the termination, and is equivalent in general to the article ה before a Hebrew noun. It happens however that the primary signification of this state has been departed from in many instances, and nouns are found in the def. state

when only an indef. sense is intended to be expressed. The rules for passing from one state to another depend either upon the gender, the number, or the final letter, or on more than one of these. First for

19. *Masculine Nouns.*

In the singular number the absolute and constructive states are the same.

The definite state is obtained by the addition of ى to the end of the absolute. Hence the definite state of masculine nouns and the absolute state of feminine nouns have the same form.

Those nouns ending in ى in the absolute state, in the definite the ى is changed into ى. يا

The constructive state, plural number, is formed by changing the termination ى of the absolute into ى and ى into ى. ع/ع

The def. plu. is formed from the absolute by changing the termination ى into ى and ى into ى. This and the preceding rules will be illustrated by some examples, which will presently follow.

The object of the remainder of the section will be to ascertain the changes of vowels which nouns undergo in their different states of both numbers; or, which is the same thing, given the abs. state sing. num. to find the vowels and their position in the constr. and def. states for both numbers.

1st. If a word consist of three consonants with a vowel on the second consonant, which is the case with

a very large class of nouns, this form is equivalent to one of the *old* forms of segolate nouns in Hebrew. In Syriac these forms are, I. ܘܢܘܢ the alternate form of which is ܘܢܘܢ or ܘܢܘܢ. II. ܘܢܘܢ alt. ܘܢܘܢ or ܘܢܘܢ. III. ܘܢܘܢ alt. ܘܢܘܢ. Now whenever the noun in its primitive form receives a syllabic argument, the alternate form is used; thus, ܘܢܘܢ *man*, def. ܘܢܘܢ. We have therefore only to add the proper termination to the alternate form to obtain the def. state sing. or the abs. const. and def. states plural. Thus,

Singular.

Def.	Abs. and Constr.		
ܘܢܘܢ	ܘܢܘܢ	<i>morning</i>	1
ܘܢܘܢ	ܘܢܘܢ	<i>book</i>	2
ܘܢܘܢ	ܘܢܘܢ	<i>servant</i>	3
ܘܢܘܢ	ܘܢܘܢ	<i>wing</i>	4
ܘܢܘܢ	ܘܢܘܢ	<i>captive</i>	5
ܘܢܘܢ	ܘܢܘܢ	<i>body.</i>	6

Plural.

Def.	Constr.	Abs.	
ܘܢܘܢ	ܘܢܘܢ	ܘܢܘܢ	<i>mornings</i> 1
ܘܢܘܢ	ܘܢܘܢ	ܘܢܘܢ	<i>books</i> 2
ܘܢܘܢ	ܘܢܘܢ	ܘܢܘܢ	<i>servants</i> 3
ܘܢܘܢ	ܘܢܘܢ	ܘܢܘܢ	<i>wings</i> 4
ܘܢܘܢ	ܘܢܘܢ	ܘܢܘܢ	<i>captives</i> 5
ܘܢܘܢ	ܘܢܘܢ	ܘܢܘܢ	<i>bodies.</i> 6

1. In the foregoing examples, that which is marked (1) comprehends all those nouns having v on the second consonant, and remitting it to the first in the process of inflexion; such are גוף *body*, עָפָר *dust*, זְמַן *time*, זָקָן *beard*.

2. In the second example, we have those nouns which take v in the second consonant, but in inflexion it is changed to a and remitted to the first. The truth is, the vowel a is the proper vowel in both places, and the reason of the change is, that in such nouns the last letter is a guttural or Rish.

3. In the third example are included those nouns whose forms are מֶלֶךְ and מֶלֶךְ ; such are מֶלֶךְ *king*, עֵצ *bone*, כַּדָּוָן *husband*, עֲרִיצָה *anathema*, נַפְשׁוֹ *soul*.

4. The fourth example belongs to that class of nouns whose forms are מֶלֶךְ and מֶלֶךְ .

5. Nouns having the third radical Olaph, take the forms which are exhibited in the example מַבְרֵן ; but מַבְרֵן *manifest*, מַבְרֵן *covered*, have their definite forms מַבְרָן and מַבְרָן , מַבְרָן and מַבְרָן . מַבְרָן *boy*, makes in the def. plu. מַבְרָנִים , as if from the obsolete form מַבְרָן ; we have likewise מַבְרָנִים as if from מַבְרָן .

6. All nouns of the forms מֶלֶךְ and מֶלֶךְ are represented by the sixth example.

עֵשֶׂב *herb*, def. עֵשֶׂבִי , חֹדֶשׁ *month*, חֹדֶשִׁי , and the like, may be considered as belonging to the same class of nouns as גֹּבֵה . The Yud has *Chevo*, because this letter is never without a vowel when it begins a word. If the last consonant be a guttural or Rish, it is preceded by the vowel *Pe-thocho* instead of *Revo*; as, חֹדֶשִׁי *month*, קִבְּוֵה *heap of stones*.

Such nouns as עַיִן *eye*, יוֹם *day*, also correspond to the Hebrew segolate nouns. In these the vowel is changed into v in the def. state sing., and all the states plu., and this new vowel makes a diphthong with o or u ; thus,

Singular.

Def.	Abs. and Constr.
עַיִן	עַיִן <i>eye.</i>
יּוֹם	יּוֹם <i>day.</i>

Plural.

Def.	Constr.	Abs.
עַיִן	עַיִן	עַיִן <i>eyes.</i>
יּוֹם	יּוֹם	יּוֹם <i>days.</i>

2nd. Other classes of nouns are the following.

1. Such nouns as admit no change of vowels in inflexion; thus,

Singular.

Def.	Abs. and Constr.
עוֹלָם	עוֹלָם <i>evil.</i>

Plural.

Def.	Constr.	Abs.
עוֹלָם	עוֹלָם	עוֹלָם

The vowel *Zekofa* is immutable, and therefore monosyllables with this vowel are represented by עוֹלָם; as, סֵפֶר *book*. Nouns

having two or more syllables, if the penultimate terminate in a consonant, or if the ultimate syllable be perfect without the terminating consonant, also belong to this class; as, סֹדֵם *explanation*, תַּלְמִיד *disciple*. Some nouns wanting an absolute state may be referred to it; as, אַיִל *the stag*, לֵיִל *the lion*, אֲסָפ *the serpent*, מָוֵת *death*, חֹרֶף *winter*, דַּבָּר *conversation*, for the form of the definite state remains in all the parts of their inflexion. Finally, nouns which possess either of the following forms preserve their vowels immutable, viz. מִלְחָמָה def. מִלְחָמָה , מִלְחָמָה def. מִלְחָמָה . A few nouns appear to correspond with the segolate nouns in Hebrew, but which really belong to this class; as, בָּשָׂר *carcase*, קָטָן *small*, מַגֵּן *a magus*.

2. Monosyllables, the vowel of which is v or a , and nouns of many syllables, the last of which is mutable, are exemplified in the following Table.

Singular.

Def.		Abs. and Constr.
אֵל		אֵל <i>species</i>
כֹּהֵן		כֹּהֵן <i>priest</i>
אֵלֶּיךָ		אֵלֶּיךָ <i>lamb</i>

Plural.

Def	Constr.	Abs.
אֵלִים	אֵלִים	אֵלִים <i>species</i>
כֹּהֲנִים	כֹּהֲנִים	כֹּהֲנִים <i>priests</i>
אֵלֵיךָ	אֵלֵיךָ	אֵלֵיךָ <i>lambs.</i>

The noun בֵּן *son*, makes in the plural בָּנִים *sons*; as if it were derived from a different root. Also סֶמֶךְ is peculiar in receiving the consonant ס in the plural; thus, סִמְכִים , סִמְכִים , סִמְכִים .

3. Nouns of more than one syllable, terminating in Olaph or Yud, may constitute another class. Such are,

Singular.

Def.	Abs. and Constr.
סִמְכָה	סִמְכָה <i>aspect</i>
סִמְכָה	סִמְכָה <i>banquet.</i>

Plural.

Def.	Constr.	Abs.
סִמְכָה	סִמְכָה	סִמְכָה
סִמְכָה	סִמְכָה	סִמְכָה .

A few nouns double the last letter in the plural; but the *linea occultans* is placed under the first of the two letters; thus, יָם *sea*, plu. יָמִים , יָמִים . עַמִּים , plu. of עַם *people*, is another instance.

20. *States of Feminine Nouns.*

In the singular number, the constructive state changes י of the absolute into י ; thus, שָׁנָה *year*, שָׁנָה .

Nouns which in the absolute state terminate in ו or ה , in the constructive end in ו or ה ; as, נִצְחָה *victory*, constr. נִצְחָה ; בִּזְבִּי *usury*, constr. בִּזְבִּי .

Fem. nouns having a masc. termination; as, בֶּטֶן *belly*, and those ending in לֹ ; as, חֵצֵל *portion*; make the abs. and constr. states the same.

The definite state of fem. nouns which have a masc. termination is the same as that of masc. nouns; as, בֶּטֶן *belly*, def. בֵּטֶן .

In the def. state the ו of the abs. is changed into וֹ ; as, דָּבָר *word*, def. דְּבָר .

If the word in the abs. state terminate in וֹ , the Yod becomes quiescent in the def. state, and the preceding consonant takes ֶ ; if the termination in the abs. be וֹ , then Vau becomes quiescent in ֶ in the def. Ex. 4, 5.

Nouns ending in וֹ or וֹ make the def. by the addition of וֹ ; those ending in וֹ add only וֹ in the def. Ex. 6, 7, 8, 9.

To avoid the concurrence of several consonants without a vowel, or, which is the same thing, to facilitate the pronunciation, a vowel, namely וֹ or וֹ , is placed with the second or third radical; as, אַלְמָנָה *widow*, def. אַלְמָנָה .

Nouns ending in וֹ in the abs. masc., in the def. state fem. assume ֶ under the Nun, which is followed by וֹ ; as, מְנַחֵם def. fem. מְנַחֵם *comforter*. See p. 40.

In the plural number the constr. state is derived

from the abs. by changing the final ق into ك , and the def. is derived from the abs. by changing ق into ك .

The Examples in the following Table will further illustrate what has been here said on the states of fem. nouns.

Singular.

Def.	Constr.	Abs.		
كَاثِرَاتٌ	كَاثِرَاتٌ	كَاثِرَاتٌ	virgin	1
عَجَائِلٌ	عَجَائِلٌ	عَجَائِلٌ	chariot	2
مُتَبَاتٌ	مُتَبَاتٌ	مُتَبَاتٌ	companion	3
بَنَاتٌ	بَنَاتٌ	بَنَاتٌ	girl	4
بَهَائِمٌ	بَهَائِمٌ	بَهَائِمٌ	beast	5
عَشْرَاتٌ	عَشْرَاتٌ	عَشْرَاتٌ	ten thousand, or a myriad	6
فُرُجَاتٌ	فُرُجَاتٌ	فُرُجَاتٌ	division	7
زَعَمَاتٌ	زَعَمَاتٌ	زَعَمَاتٌ	usury	8
أَصْنَافٌ	أَصْنَافٌ	أَصْنَافٌ	portion	9

Plural.

Def.	Constr.	Abs.		
كَاثِرَاتٌ	كَاثِرَاتٌ	كَاثِرَاتٌ	virgins	1
عَجَائِلٌ	عَجَائِلٌ	عَجَائِلٌ	chariots	2
مُتَبَاتٌ	مُتَبَاتٌ	مُتَبَاتٌ	companions	3

אֲנָשִׁים	אָנָשׁ	אִנּוֹת	girls	4
אֲנָמִים	אָנָם	אִנּוֹת	beasts	5
אֲנָשִׁים	אָנָשׁ	אִנּוֹת	myriads	6
אֲנָשִׁים	אָנָשׁ	אִנּוֹת	divisions	7
אֲנָשִׁים	אָנָשׁ	אִנּוֹת	usuries	8
אֲנָשִׁים	אָנָשׁ	אִנּוֹת	portions	9

In No. 1, we have an example of those nouns ending in אִ which undergo no change of vowels in their different states; such are, אֲרָמָה *evil*, אֶגְגָּה *an egg*, אִזְוִיָּה *circumcision*.

2. Nouns which assume an additional vowel in the def. state singular.

3. This example represents nouns in which the vowel on the 1st rad. of the abs. sing. is removed to the 2nd. rad. in the def. They partake of the character of segolate nouns in Hebrew.

4, 5. In these examples we have nouns whose terminations are אִ and אָ. A few nouns belonging to the latter cast away the vowel of the 1st. rad. in the def. state sing.; as, אֲנָשִׁים *blow*, def. אֶנְשָׁם.

6. This is an example of nouns ending in אָ, which preserve their vowels unchanged, and in which no new vowel is introduced; as, אֲנָשִׁים *liberty*, אֲנָשִׁים *equality*, אֲנָשִׁים *fraternity*.

7. Nouns represented by אֲנָשִׁים are such as receive another vowel in the plu. viz. אָ or אִ, which is placed on the 2nd. rad.; as, אֲנָשִׁים *prophecy*, אֲנָשִׁים *military service*.

8. This is the model of nouns the abs. state of which ends in — . In the plural Yud quiescent is changed into Yud moveable.

9. In the nouns represented by — we have in the plural — taken away and ○ moveable placed before the plural termination ; such are, — *sacrifice*, — *ablution*.

In some instances the penultimate letter is written twice in the plural ; as, — *bride*, plu. — .

There are some anomalies ; as, — *praise*, — in the def. ; — *sister*, plu. def. — .

21. The Syrians have no cases which are marked by terminations ; but the nominative and oblique cases of the Greeks and Latins are known by the context, or are expressed by the constructive state, by the influence of a transitive verb, or by some particle ; as, — , ○ — — — , &c. preceding ; thus,

— *Jesus departed*.

— *words of God* ; or, — ; — *words of God*.

— *to the king*, — *to Jesus*, — *to the blind man*.

— *we have seen his glory*, — *God loved the world*. Sometimes we see — in imitation of the Hebrew — ; e. g. Gen. i. 1.

— *O ! woman*. See also Acts i. 1.

ܕܩܘܠܐ *with the king, &c.*

If one of the letters ܘ , ܟ , ܠ be prefixed to a noun, the first radical of which is ܐ or ܐ , then the prefix receives the vowel which the ܐ or ܐ previously had ; as, ܐܘܐ *a brother*, ܕܐܘܐ, ܠܐܘܐ ; ܐܘܢ *a son*, ܕܐܘܢ, ܠܐܘܢ .

When one of these letters is prefixed to a word consisting of three letters, and especially to those which end in two Olaphs, it takes the vowel ܐ ; as, ܐܘܠܐ *with a hundred*, ܕܐܘܠܐ *and a hundred*. But this rule is not always observed in words, which are not composed of three letters and do not terminate in two Olaphs.

Again, should two or more of the letters ܠ , ܟ , ܘ be placed before any word, if the first of these prefixes be without a vowel the second will have one ; also, the third will be without, and the fourth with a vowel, as we see, for instance, in the noun ܐܘܠܐ *a word* ; for we say ܐܘܠܐܘܠܐ, ܐܘܠܐܘܠܐܘܠܐ, ܐܘܠܐܘܠܐܘܠܐܘܠܐ and ܐܘܠܐܘܠܐܘܠܐܘܠܐܘܠܐ .

Adjectives.

22. The Syriac adjectives are few, but this defect is supplied by other words, which when placed in certain positions obtain the use and signification of adjectives. For instance, the state of construction will supply the force of an adjective ; as, ܐܘܠܐܘܠܐܘܠܐܘܠܐ *city of holiness*, i.e. *holy city*, Matth. iv. 5. Also a sub-

stantive put absolutely with ; prefixed; as, *فِيهِ جَسَدٌ* a natural body, *فِيهِ رُوحٌ* a spiritual body, 1 Cor. xv. 44. Also in other ways; as, *الْبُرُوقُ لَا تَقْبَلُ السَّمَّ* which is not extinguished, i.e. *inextinguishable*; *أَنْتَ مَنْزِلٌ عَلَيْهِمْ* they to whom he shewed himself alive, lit. (*as living*).

Adjectives are distinguished by gender, number and states, which are the same as in substantives. It is only necessary to notice that in adjectives the masc. def., and the fem. abs. have the same form; but they are easily known the one from the other by the substantive or the verb with which they are connected.

The degrees of comparison are not to be found in a change of the adjective, but are merely marked by certain particles and connections.

The comparative is expressed by the positive construed with *أَكْبَرُ* either preceding or following it; as, *أَكْبَرُ مِنْ كُلِّ شَيْءٍ* he is greater than all: there is sometimes added *جَدِيدٌ* well, very, or *كَثِيرٌ* much, very; as, *أَكْبَرُ مِنْ كُلِّ شَيْءٍ جَدِيدٌ* and sharper than a two-edged sword, lit. *very much sharper, &c.* Blessed is he who gives *أَكْبَرُ مِنْ مَنْ يَأْتِيهِ* more than he who receives. The comparative is sometimes marked by the sense of the passage only; as, *الْبُرُوقُ يَخْدُمُ الْبَنِينَ* the elder shall be servant to the younger.

The superlative is often formed by the duplication

of the positive; as, $\text{לְעָלְיוֹתָם} \text{לְעָלְיוֹתָם}$ *least*; sometimes by adding the particle מְאֹד *very*, which is equivalent to the part. מְאֹד of the Hebrews; as, $\text{לְעָלְיוֹתָם} \text{מְאֹד}$ *worst*, plu.; sometimes again by $\text{רַב$ *much*; as, $\text{לְעָלְיוֹתָם} \text{רַב}$ *most honoured*; or by קָטָן prefixed to the plural; as, $\text{לְעָלְיוֹתָם} \text{קָטָן}$ *small among kings, i.e. the least of kings*; or as, $\text{לְעָלְיוֹתָם} \text{קָטָן}$ *least of the Apostles*, literally, *least of those who (are) the Apostles*; or it is expressed in the following manner; *whosoever therefore shall break one* $\text{אֶת} \text{אֶחָד} \text{מִן} \text{עֲשָׂרֵת} \text{הַצִּוְּוֹת}$ *of these least commandments*, Matth. v. 19. See also two other places in this verse.

Many adjectives are formed by the addition of לְ to the words from which they are derived; thus, לְעָלְיוֹתָם *corporeal*, לְעָלְיוֹתָם *mountainous*, לְעָלְיוֹתָם *primitive*. So also adjectives having a Greek origin; as, לְעָלְיוֹתָם *barbarous*, לְעָלְיוֹתָם *aerial*. In some instances the termination לְ is added to the primitive word to form the adjective; as, לְעָלְיוֹתָם *primary*, לְעָלְיוֹתָם *hairy*, לְעָלְיוֹתָם *proper*, לְעָלְיוֹתָם *terrestrial*; or, לְעָלְיוֹתָם ; as, לְעָלְיוֹתָם *heavenly*, לְעָלְיוֹתָם *earthly*, לְעָלְיוֹתָם *proper*.

23. Numerals.

Numerals are either cardinal (אֶחָד), or ordinal (אֶחָד).

Ordinal.

Cardinal.

Fem.	Mas.		Fem.	Mas.
אֶחָדָה	אֶחָד first		אֶחָד	אֶחָד one
		Constr.	Constr.	
אֶחָדָה	אֶחָד second	אֶחָד	אֶחָד	אֶחָד two
אֶחָדָה	אֶחָד third	אֶחָד	אֶחָד	אֶחָד three
אֶחָדָה	אֶחָד fourth	אֶחָד	אֶחָד	אֶחָד four
אֶחָדָה	אֶחָד fifth	אֶחָד	אֶחָד	אֶחָד five
אֶחָדָה	אֶחָד sixth	אֶחָד	אֶחָד	אֶחָד six
אֶחָדָה	אֶחָד seventh	אֶחָד	אֶחָד	אֶחָד seven
אֶחָדָה	אֶחָד eighth	אֶחָד	אֶחָד	אֶחָד eight
אֶחָדָה	אֶחָד ninth	אֶחָד	אֶחָד	אֶחָד nine
אֶחָדָה	אֶחָד tenth	אֶחָד	אֶחָד	אֶחָד ten

From ten to twenty the numbers one, two, &c. are prefixed to ten, in the following manner :

Cardinal.

Fem.	Masc.
אֶחָדָה	אֶחָד eleven
אֶחָדָה	אֶחָד twelve
אֶחָדָה	אֶחָד thirteen

Fem.		Masc.	
|;m>Λ>|		;m>Λ>|	<i>fourteen</i>
|;m>Λ>ö		;m>Λ>ö	<i>fifteen</i>
|;m>Λ>		;m>Λ>	<i>sixteen</i>
|;m>ö		;m>ö	<i>seventeen</i>
|;m>ö>		;m>ö>	<i>eighteen</i>
|;m>ö>		;m>ö>	<i>nineteen.</i>

Ordinal.

Fem.		Masc.	
|Λ>ö>ö		|Λ>ö>ö	<i>eleventh</i>
|Λ>ö>ö>		|Λ>ö>ö>	<i>twelfth</i>
|Λ>ö>ö>		|Λ>ö>ö>	<i>thirteenth.</i>
&c.		&c.	

The law for deriving them from the cardinal is sufficiently obvious.

Cardinal numbers from three are for the most part joined to the thing numbered by Apposition either in the absolute state ; as, $\text{רָבַע־אֲרְבָּעִים־יָרֵךְ}$ *four months*, or the def. ; as, שְׁלֹשָׁה־יָמִים *three days*. But the constructive state is occasionally used ; thus in Matt. iv. 25, we have עָשְׂרֵי־עִירִים *ten cities*, literally, *a decade of cities*.

These numbers are frequently found to occupy the place of ordinals. In Luke i. 59, we have שְׁמֹנֶה־יָמִים *the day which (is) eight*, i. e. *the eighth day*, שֵׁשֶׁת־שָׁעִים *the sixth hour*. (See Syntax.)

Denary numbers from 20 to 90 are expressed in the plural, and are of the common gender; thus, עֶשְׂרִים *twenty*, שְׁלֹשִׁים *thirty*, אַרְבָּעִים *forty*, חֲמִשִּׁים *fifty*, שֵׁשִׁים *sixty*, שִׁבְעִים *seventy*, שְׁמוֹנִים or עֶשְׂרִים *eighty*, תֵּשְׁבֵעִים *ninety*.

The ordinals are derived from these by adding the termination יָ for the masculine, and יָהּ for the feminine; as, masc. עֶשְׂרִים יָ fem. עֶשְׂרִים יָהּ *twentieth*.

The remaining numerals are, מֵאוֹת *a hundred*, שְׁנַיִם מֵאוֹת *two hundred*, שְׁלוֹשׁ מֵאוֹת *three hundred*, &c., which are formed by prefixing the less number of the feminine gender before מֵאוֹת . Plu. מֵאוֹת קָדְמוֹת *hundreds*. Also, אֶלֶף , or אַלְפָּה *a thousand*, def. אֶלְפָּה , plu. אֶלְפִּים , or $\text{עֶשְׂרֵת אֶלְפִּים}$; $\text{עֶשְׂרֵת אֶלְפִּים}$ *ten thousand*, plu. $\text{עֶשְׂרֵת אֶלְפִּים}$.

Twice, thrice, &c. are expressed by cardinals, with the noun פֶּתַח *time*, after them; as, פֶּתַח אֶחָד *once*, lit. *one time*; פֶּתַח שְׁנַיִם *twice*; פֶּתַח שְׁלֹשָׁה *thrice*; פֶּתַח שִׁבְעָה *seven times*.

Words denoting a part of the whole are, $\text{שְׁלֹשָׁה שְׁדוּלִים}$ *a third part*, $\text{אַרְבָּעִים שְׁדוּלִים}$ *a fourth part*, $\text{עֶשְׂרִים שְׁדוּלִים}$ *a tenth*, &c.

Multiples, as double, treble, &c. are expressed by פְּעוּמַיִם , and a cardinal number following with כ prefixed, or sometimes without it; as, $\text{כַּשְׁבַּע פְּעוּמַיִם}$ *seven fold*, lit. *one in or into seven*, $\text{כַּשֵּׁנַיִם פְּעוּמַיִם}$ *double*.

The days of the week are, פְּעוּמַיִם אֶחָד *first day of the week*, *Sunday*; $\text{שְׁנַיִם פְּעוּמַיִם}$ *second day*, *Monday*; $\text{שְׁלֹשָׁה פְּעוּמַיִם}$ *Tuesday*; $\text{אַרְבָּעִים פְּעוּמַיִם}$ *Wednesday*; $\text{חֲמִשִּׁים פְּעוּמַיִם}$ *Thursday*. But *Friday* is $\text{שִׁשָּׁה פְּעוּמַיִם}$, and *Saturday*, $\text{שִׁבְעָה פְּעוּמַיִם}$.

P R O N O U N S .

24. PRONOUNS are sometimes *separable*, i. e. they consist of words, and sometimes *inseparable*, i. e. they are expressed by certain particles called *affixes* placed at the end of nouns, verbs, or other particles. The following is a table of the personal pronouns.

<i>Plural.</i>			<i>Singular.</i>			
Fem.	Com.	Masc.	Fem.	Com.	Masc.	
	𐤌𐤍			𐤀		
		<i>We</i>			<i>I, 1st person.</i>	
𐤀𐤌𐤍	𐤀𐤌𐤍	<i>You</i>	𐤀𐤌𐤍		𐤀	
					<i>Thou, 2nd</i>	
𐤀𐤌𐤍	𐤀𐤌𐤍	<i>They</i>	𐤀𐤌𐤍	<i>She</i>	𐤀	
𐤀𐤌𐤍	𐤀𐤌𐤍		𐤀𐤌𐤍		𐤀	<i>He, 3rd</i>
𐤀𐤌𐤍	𐤀𐤌𐤍		—		—	

𐤀 and 𐤀 are also used for the demonstrative pronouns; as, 𐤀 | 𐤁𐤍 *that man*, 𐤀 | 𐤀𐤌𐤍 *that woman*. They are not often employed as substantive verbs; although they are occasionally so used in conjunction with particles. (See 1 Cor. iv. 7, and elsewhere.) They are met with to give emphasis or confirmation to a sentence. Hoffman in his Grammar cites an instance from Ephraim Syrus, T. I. p. 122 D, and he

adds : *ubi plura hujus generis invenies*. Amira states in his Grammar that the Maronites translate ܐܘܢ and ܐܘܢܐ by *ipse, ipsa*, and ܐܘܢܐ and ܐܘܢܐ by *ille, illa*.

ܐܘܢܐ and ܐܘܢܐܐ are used indifferently in the oldest MSS. In later ones we find ܐܘܢܐ , and occasionally ܐܘܢܐܐ . In the latest, only ܐܘܢܐ .

ܐܘܢܐ and ܐܘܢܐܐ are for the most part found after a transitive verb ; as, ܐܘܢܐܐ ܘܢܐܐܐ ܐܘܢܐܐ *they have filled them*, John ii. 9.

25. *The Demonstrative Pronouns.*

$\left. \begin{array}{l} \text{ܐܘܢܐ} \\ \text{ܐܘܢܐܐ} \text{ or } \text{ܐܘܢܐܐ} \end{array} \right\}$	<i>this, fem.</i>	$\left. \begin{array}{l} \text{ܐܘܢܐ} \\ \text{ܐܘܢܐܐ} \end{array} \right\}$	<i>this, masc.</i>
---	-------------------	--	--------------------

ܐܘܢܐܐ	<i>these, of both genders.</i>	$\left\{ \begin{array}{l} \text{ܐܘܢܐܐ} \\ \text{ܐܘܢܐܐ} \end{array} \right.$	<i>these, masc.</i> <i>these, fem.</i>
----------------	--------------------------------	---	---

These become reflexive by being joined to the personal pronouns ; as, ܐܘܢܐܐ ܐܘܢܐܐ *he himself*, ܐܘܢܐܐ ܐܘܢܐܐ *she herself*.

In the Theophania of Eusebius, we have ܐܘܢܐܐ and ܐܘܢܐܐ for ܐܘܢܐܐ and ܐܘܢܐܐ .

ܐܘܢܐܐ and ܐܘܢܐܐ coalesce with ܐܘܢܐܐ and ܐܘܢܐܐ , and then we have the following compounds, ܐܘܢܐܐ *this is, masc.* ܐܘܢܐܐ *this is, fem.*

ܐܘܢܐܐ with the ܐ expunged seems to be used as a

suffix to the noun ܝܘܡܐ : thus, ܝܘܡܐ ܗܝܘܢܐ *this day*, or *to-day*. See Mark xiv. 30, and elsewhere.

ܕ of which ܕܝܢܐ may be regarded as the definite form is occasionally found; as, ܕܝܢܐ ܕܥܡܐ ܕܥܝܢܐ , *but this suspicion*. Ephraim T. I. p. 370. In Assem. Biblioth. Orient. T. III. p. 75, line 4, ܕ is found between the substantive and the adjective. Again, the fem. ܕܝܢܐ is also met with; as in Ephraim T. III. p. 590, ܕܝܢܐ ܕܝܢܐ in *this*.

The demonstrative pronouns in the plural number, viz. ܕܝܢܐ and ܕܝܢܐ , etymologists derive from ܕܝܢܐ *this*. These pronouns are also found performing the office of personal pronouns. (See p. 60.)

26. *The Relative and Interrogative Pronouns.*

The *relative* is ܕ of both genders and numbers, and is prefixed to words. It is the same as the Æthiopic ܕ , which in Hebrew has the same use and signification as אשר or ש .

In the Jerusalem lectionary ܕܝܢܐ is found as a relative according to the Chaldee.

The interrogatives are,

of the person ܕܝܢܐ *who?*

of the thing ܕܝܢܐ , ܕܝܢܐ , ܕܝܢܐ , ܕܝܢܐ , ܕܝܢܐ , *what?*

ܕܝܢܐ is of both genders and numbers. ܕܝܢܐ is compounded of ܕܝܢܐ and ܕܝܢܐ ; as, ܕܝܢܐ ܕܝܢܐ ܕܝܢܐ *who hath opened his eyes?* lit. *who is he, who hath opened for him his eyes?* We have also ܕܝܢܐ *what is it?* for ܕܝܢܐ .

Interrogatives of both person and thing are אִי־אֵי masc. אִי־אֵי fem. *who, which, what?* of the sing. numb. and אֵי־אֵי , *who, which, what?* of the plural.

The particle אֵי is not unfrequently found with an interrogative pronoun. See Matth. xviii. 1.; Luke i. 66; John vii. 35, &c. Schaaf says, “*particulæ hujus usus frequens est in interrogationibus, et valet id quod apud Græcos ἄρα.*”

אִי־אֵי , אֵי־אֵי , אֵי־אֵי have sometimes the force of the Latin *qualis, what sort &c.*; as, אֵי־אֵי אִי־אֵי *with what body? i. e. with what sort of body?* 1 Cor. xv. 35.

אֵי־אֵי compounded of אֵי and אֵי expresses *how great?* or *how many?* equivalent to the Latin *quantus?* or *quot?* See Matth. vi. 23; xv. 34, &c.

When אֵי is used with these interrogatives, they become relatives; as, אֵי־אֵי אֵי־אֵי *he who entereth not*, John x. 1.

Care must be taken not to confound אֵי־אֵי with the preposition אֵי . Before the use of vowels, the former word was written אֵי־אֵי , with a point above the אֵי , and the latter אֵי־אֵי , with a point below it.

The Greek particle אֵי־אֵי , $\mu\acute{\epsilon}\nu$ is also written אֵי־אֵי . The context of course shows whether this or the pronoun is intended.

27. The following Table exhibits what are called *pronominal affixes*, which are added to the end of nouns. They are certain abbreviated terminations or inseparable particles, and have the signification of possessive nouns.

<i>Plural.</i>		<i>Singular.</i>	
𐤀𐤁𐤃	com. gender.	𐤀	com. gender.
𐤁𐤁𐤃	masc.	𐤁	masc.
𐤁𐤁𐤃	fem.	𐤁𐤃	fem.
*𐤀𐤁𐤃𐤀	masc.	𐤀	masc.
𐤀𐤁	fem.	𐤀𐤃	fem.
𐤀𐤁	com.	𐤀	com.
𐤀𐤁𐤃	masc.	𐤀𐤃	masc.
𐤀𐤁𐤃	fem.	𐤀𐤃	fem.
𐤀𐤁𐤃	masc.	𐤀𐤃	masc.
𐤀𐤁𐤃	fem.	𐤀𐤃	fem.

28. There are separate possessive pronouns. They are expressed by the letters 𐤀𐤁𐤃, compounded of 𐤀𐤁, *which*, the older form of 𐤁, Chald. 𐤀𐤁, and 𐤀 *to*. These are put before the affixes; thus, 𐤀𐤁𐤃 *my*, 𐤁𐤁𐤃 *thy*, masc; 𐤁𐤁𐤃 *thy*, fem.; 𐤀𐤁𐤃 *his*, 𐤀𐤁𐤃 *her*, 𐤀𐤁𐤃 *our*, 𐤀𐤁𐤃 *your*, masc. 𐤀𐤁𐤃 *your*, fem.; 𐤀𐤁𐤃 *their*, masc.; 𐤀𐤁𐤃 *their*, fem.

Distributive pronouns are expressed by 𐤀𐤁𐤃, 𐤀𐤁𐤃 and the preposition 𐤀𐤁; sometimes the substantive

* In the Jerusalem Lectionary we find 𐤀𐤁 used for the affix of the 3rd pers. sing. masc. to a plu. noun.

is taken away and the distributive pronoun is indicated by ܠܘܢܝܗܘܢ only (perhaps ܠܘܢܝܗܘܢ was originally a noun denoting a *part*); thus, ܠܘܢܝܗܘܢ ܠܘܢܝܗܘܢ *some of them*, or ܠܘܢܝܗܘܢ *some of them*; also by ܕܠܘܢܝܗܘܢ or ܕܠܘܢܝܗܘܢ *whosoever*, ܕܠܘܢܝܗܘܢ or ܕܠܘܢܝܗܘܢ *whatsoever*. The latter pronoun is composed of ܕܠܘܢܝܗܘܢ *all*, and ܕܠܘܢܝܗܘܢ *something*, or *any thing*.

Other pronouns are formed by adding the affixes to the nouns ܢܦܫܐ *soul* or *person*, and ܚܘܒܪܐ *substance* or *person*; as, ܚܘܒܪܐ ܢܦܫܐ *save thyself*; ܚܘܒܪܐ ܢܦܫܐ *and he went, hanged himself*; ܚܘܒܪܐ ܢܦܫܐ *in himself*. See also John vi. 53.

29. *Nouns with Affixes.*

We come now to nouns with affixes. The vowel changes of nouns receiving the affixes in Hebrew are many and complicated; but in Syriac are few and simple. The following is an example of a masculine noun, which is first put in the definite state and then takes the affixes in the place of the termination ܐ .

Singular.

Def. State.	ܡܠܟܐ	<i>king</i>
1st. pers. sing. com.	ܡܠܟܝܗܘܢ	<i>my king</i>
2nd. masc.	ܡܠܟܝܗܘܢ	<i>thy ...</i>

2nd. fem.	مَلِكُكَ	thy king
3rd. masc.	مَلِكِهِ	his ...
3rd. fem.	مَلِكِهَا	her ...
1st. pers. plu. com.	مَلِكُنَا	our ...
2nd. masc.	مَلِكِكُمْ	your ...
2nd. fem.	مَلِكِكُنَّ	your ...
3rd. masc.	مَلِكِهِمْ	their ...
3rd. fem.	مَلِكِهِنَّ	their ...

Plural.

1st. pers. sing. com.	مَلِكِي	my kings
2nd. masc.	مَلِكِيكَ	thy ...
2nd. fem.	مَلِكِيكِ	thy ...
3rd. masc.	مَلِكِيهِ	his ...
3rd. fem.	مَلِكِيهَا	her ...
1st. pers. plu. com.	مَلِكِنَا	our ...
2nd. masc.	مَلِكِكُمْ	your ...
2nd. fem.	مَلِكِكُنَّ	your ...
3rd. masc.	مَلِكِهِمْ	their ...
3rd. fem.	مَلِكِهِنَّ	their ...

1. The word מַלְכָּם is pronounced *Malk*, the ׀ being *otiose*.

2. Nouns in the singular number the definite state of which terminates in לָ, form the affix of the first person singular in ׀ִי, and the second and third persons plural in ׀ֵיךָ, ׀ֵיךָ, ׀ֵיהֶם, ׀ֵיהֶם; thus, לָבֹי boy, ׀ִיבֹי my boy, ׀ֵיךָבֹי your boy, ׀ֵיהֶםבֹי their boy.

3. Such nouns as terminate in לָ and the letter immediately before Yud having a vowel, when they take the affixes the ׀ִ is removed, another ׀ִ is added in the plural, and the first Yud changes its vowel to Pethocho; as, לָבַי an architect, plu. לָבַי. With affixes we have לָבַיִךָ, לָבַיֵּיךָ.

4. Those nouns having the abs. state like לָבַי, and the definite like לָבַי, retain the ׀ִ with the affixes of the first person sing. and second and third persons plu.; as, לָבַיִךָ my priest. Again, those in the abs. state having the vowel ׀ִ on the last syllable, and any other vowel on the preceding syllable, the ׀ִ is preserved with the affixes of the above-mentioned persons; as, לָבַיִךָ altar, לָבַיִךָ my altar, לָבַיֵּיךָ your altar, &c.

5. There are some nouns, namely, monosyllables, which have the vowel ׀ִ in the abs. state, and which lose it in the definite. Such nouns preserve the ׀ִ

with the affixes of the above-mentioned persons; as, דָּם def. דָּמִי *blood*, דָּמִי *my blood*.

The nouns like דְּבָרִים *speech*, and צֶלֶל *shade*, which have the *linea occultans* under the first Lomad, when they take the affixes, the *linea occultans* is removed, and the Lomad receives ָ ; as, דְּבָרַי , צֶלְלִי , &c.

אֲדֹנָי *Lord*, is not found with any pronominal affix. The reason is, that under such circumstance, the noun אֲדֹנָי is used in its place; thus, אֲדֹנָיִךְ *my Lord*, אֲדֹנָיִךְ *thy Lord*, אֲדֹנָיו *his Lord*, &c.

Three nouns, namely, אָב *father*, אָח *brother*, אֲבִיחַד *father-in-law*, take the affixes in an irregular manner.

1st. pers. sing. com.	אָבִי	<i>my father</i>
2nd. masc.	אָבִיךָ	<i>thy</i> <i>in acc. case</i>
2nd. fem.	אָבִיךְ	<i>thy</i>
3rd. masc.	אָבִיו	<i>his</i>
3rd. fem.	אָבִיהָ	<i>her</i>
1st. pers. plu. com.	אָבוּנָא	<i>our</i>
2nd. masc.	אָבוּנְכֶם	<i>your</i>
2nd. fem.	אָבוּנְכֶיךָ	<i>your</i>
3rd. masc.	אָבוּנָם	<i>their</i>
3rd. fem.	אָבוּנָם	<i>their</i>

The other two nouns take the affixes in the same way,

except that בְּעוֹלָם makes בְּעוֹלָמִי *my father-in-law*. See obs. 4, p. 46.

בֵּן , בְּנֵי , *son*, has בְּנִי *my son*, בְּנֵיֶךָ *your son*, בְּנֵיהֶם *their son*, &c.

30. In feminine nouns the same affixes are used for both numbers; namely, those which are annexed to the singular number of masculine nouns. They are put to the end of feminine nouns in the constructive state in the first person singular, and in the second and third persons plural, and at the end of their definite state in the other parts, the termination ָ having been taken away. The reason of this difference is, that as to the pronominal affixes mentioned, if they were placed to the definite state of the noun, there would be a concourse of several consonants without a vowel.

The following is an example of feminine nouns with affixes.

Singular.

abs.	בְּנֵי־אֵלֶּיךָ	<i>family</i> ,	const.	אֵלֶּיךָ	def.	אֵלֶּיךָ־	
1st. pers. sing. com.				אֵלֶּיךָ־		אֵלֶּיךָ־	<i>my family</i>
2nd. masc.				אֵלֶּיךָ־		אֵלֶּיךָ־	<i>thy</i>
2nd. fem.				אֵלֶּיךָ־		אֵלֶּיךָ־	<i>thy</i>
3rd. masc.				אֵלֶּיךָ־		אֵלֶּיךָ־	<i>his</i>

3rd. fem.	שׁל־בָּתְּרָא	her family
1st. pers. plu. com.	שׁל־בָּתְּרָא	our
2nd. masc.	שׁל־בָּתְּרָא	your
2nd. fem.	שׁל־בָּתְּרָא	your
3rd. masc.	שׁל־בָּתְּרָא	their
3rd. fem.	שׁל־בָּתְּרָא	their

Plural.

1st. pers. sing. com.	שׁל־בָּתְּרָא	my families
2nd. masc.	שׁל־בָּתְּרָא	thy
2nd. fem.	שׁל־בָּתְּרָא	thy
3rd. masc.	שׁל־בָּתְּרָא	his
3rd. fem.	שׁל־בָּתְּרָא	her
1st. pers. plu. com.	שׁל־בָּתְּרָא	our
2nd. masc.	שׁל־בָּתְּרָא	your
2nd. fem.	שׁל־בָּתְּרָא	your
3rd. masc.	שׁל־בָּתְּרָא	their
3rd. fem.	שׁל־בָּתְּרָא	their

שׁל־בָּתְּרָא with the affix שׁ transfers the [∇] from the first to the following letter; thus, שׁל־בָּתְּרָא my daughter; but it remains in the others; as, שׁל־בָּתְּרָא thy daughter, שׁל־בָּתְּרָא your daughter.

31 *Numerals and Particles with affixes.*

Numerals receive the affixes of masculine nouns in the plural number; thus, רֹסְמֵזַל *these two*, masc., רֹסְמֵזֵזַל *these two*, fem., רֹסְמֵלֵזַל *these three*, masc., רֹסְמֵלֵזֵזַל *these four*, רֹסְמֵלֵזֵזֵזַל *these five*, רֹסְמֵזֵזֵזַל *these six*, רֹסְמֵלֵזֵזֵזַל *these seven*, רֹסְמֵלֵזֵזֵזֵזַל *these eight*, רֹסְמֵלֵזֵזֵזֵזַל *these nine*, רֹסְמֵזֵזֵזֵזַל *these ten*.

When the singular affixes are annexed, they have the power of possessive pronouns, and contain therefore another signification. For example, סְזֵזֵזַל *his ten*, זֵזֵזֵזַל *thy ten*, רֹסְזֵזֵזֵזַל *their ten*; and we find very frequently in the New Testament סְזֵזֵזֵזֵזַל *his twelve*, speaking of the twelve disciples of Christ.

A great number of particles take the affixes; as, כ *in* כֵּי *in me*, כֵּי *in thee*; ל *to*, לֵךְ *to you*; מֵ *from*, מֵיֵךְ *from him*, מֵיֵנוּ *from us*; אַחֲרַיִם *after*, אַחֲרֵיהֶם *after them*, &c. Some particles take the affixes of masc. nouns plu.; as, לְפָנַיִם *before*, לְפָנַיִם *before me*, לְפָנֶיךָ *before thee*; so likewise עָלַיִם *on or upon*, עָלַיִם *for, instead of*, בְּצַדֵּיךָ *besides, near*, and others.

VERBS.

32. IN Syriac, as in Hebrew, the root of the verb is the 3rd. pers. sing. numb. masculine gender of the first conjugation. Most of the roots are trilateral, a few are quadrilateral. The trilateral roots have a vowel under the second letter, and make only one syllable.

The different forms of the verb, which express various modifications of the original sense, are usually called *conjugations*. They amount to eight, of which four have an active, and four a passive, and sometimes a reciprocal signification. They derive their names from the verb ܘܕܢܘܘ, and are contained in the following table, from which the characteristic of each conjugation may be observed.

	Act.		Pass.		
1	<i>Peal</i>	ܘܕܢܘܘ ⁷	2	<i>Ethpeel</i>	ܘܕܢܘܘܚܘܢܘܢ ⁷
3	<i>Pael</i>	ܘܕܢܘܘ ⁷	4	<i>Ethpaal</i>	ܘܕܢܘܘܚܘܢܘܢ ⁷
5	<i>Aphel</i>	ܘܕܢܘܘܘ ⁷	6	<i>Ethtaphal</i>	ܘܕܢܘܘܘܚܘܢܘܢ ⁷
7	<i>Shaphel</i>	ܘܕܢܘܘܘܘ ⁷	8	<i>Eshtaphal</i>	ܘܕܢܘܘܘܘܘܘܘܘ ⁷

The Peal conjugation is the same as the Kal of the Hebrews; that is, it expresses the verb in its simplest form and meaning.

All the passive conjugations are formed by prefixing לְ to the corresponding active conjugation. The ל of the Aphel is changed into ל in its passive, and the א of Shaphel is transposed with ל in the Eshtaphel.

The Ethpeel is, 1st, the passive of the Peal conjugation; as, שָׁחַטָה *he was slain*. 2nd, It is reflexive; as, $\text{שָׁחַטָה$ *exalteth itself*. (2 Cor. x. 5.) 3rd, In intransitive verbs, the Ethpeel has sometimes the same signification as Peal, e.g. שָׁחַטָה and שָׁחַטָה , as may be seen in Schaaf's Lexicon under שָׁחַטָה . 4th, It is, according to Hoffman (Gram. p. 178), in intransitive and obsolete verbs, sometimes the pass. of Aphel; as, שָׁחַטָה *he was commended* from שָׁחַטָה *he commended*.*

Pael is the Piel of the Hebrew; when the signification of the Peal conjugation is intransitive, the Pael makes it transitive; as, שָׁחַטָה *it was just or fitting*, Pael שָׁחַטָה *he justified*: sometimes it expresses the Peal sense with greater energy; as, שָׁחַטָה *he asked*, Pa. *he asked often or diligently*. This conjugation has a causative sense in some verbs; as, שָׁחַטָה *he bought*, שָׁחַטָה *he caused to buy, i.e. he sold*. To the Pael is sometimes assigned the sense of *commanding, permitting and declaring* what is expressed by the Peal.

Ethpaal is the passive of the preceding conjugation. As the Pael, in many instances, signifies *to*

* I think this last use of the Ethpeel rests on no certain foundation.

make or *cause to do* whatever is indicated by the Peal, the Ethpaal will necessarily signify *to be made to do* that which is denoted by the Peal; and hence it is that the Peal and Ethpaal conjugations in some verbs possess nearly the same meaning; as, בָּרַב *he thought*, בָּרַבְל *he was made to think*, i.e. *he thought*. קָרַב *he drew near*, Ethpaal, *he was made to draw near*, i.e. *he drew near*.

Aphel corresponds to the Hiphil of the Hebrew. In sense it is usually causative of Peal; as, זָכַר *he remembered*, Aph. זָכַרְל *he caused to be remembered*, *he commemorated*. It is also found to possess the signification of *desiring, permitting, declaring, exhibiting, &c.* whatever is indicated by the Peal; as, שָׂדַח *he permitted* or *granted power*. In occasional instances, the Pael and Aphel are found to have the same signification: as, שָׂדַח and שָׂדַחְל . The characteristic of Aphel is ל prefixed to the root.

The preceding conjugations are of very frequent use, and are acknowledged by all Grammarians. Those which follow are of much rarer occurrence.

The Ethtaphal is the passive of the preceding conjugation. It is formed from the Aphel by prefixing the particle ל , and changing the Olaph, the characteristic of the Aphel conjugation, into Thau. Examples of this form are seldom found. See Mark xiii. 24. (Philox. vers.) *the sun* לְחָשַׁךְ *shall be darkened*. We have also לְחָשַׁךְ from חָשַׁךְ .

The Shaphel conjugation is generally considered to have the same signification as the Aphel; it is formed by prefixing שׁ to the root, and like the Pael and Aphel takes ֿ under the second radical instead of ׇ . By many persons this conjugation has been referred to quadrilateral verbs; but it is found so frequently—much more so than the Ethtaphal—that Michaelis and others have made it a separate conjugation of triliterals. Examples are, שִׁבַּע *he made or caused to serve*, שִׁתַּב *he inflamed*, שִׁבַּע *he made perfect*, שִׁבַּע *he consummated*, שִׁבַּע *he promised*, שִׁבַּע *he announced*.

Eshtaphal is the passive of the preceding conjugation, and is formed from it by prefixing ז , transposing the ז with the שׁ , and changing ֿ under the second radical into ׇ .

The *Eshtaphal conjugation* agrees in form with the tenth conjugation of Arabic verbs.

If the first radical of a verb be א , ב , ג , ד , it is transposed with ז of the particle ז in the Ethpeel and Ethpaal conjugations; as, זִבַּע *he was left*, instead of שִׁבַּעז ; זִבַּע *he was lifted up*, instead of שִׁבַּעז . After א , the ז is changed into ב , and after ב into ג ; as, זִבַּע *he was conquered*, זִבַּע *he was crucified*.

Verbs are either *regular* or *irregular*. The former class includes all those verbs which preserve their radicals unchanged throughout all their inflexions,

the latter those which lose or undergo a change of one or more radicals.

There are two tenses, the præterite and future. Their forms are ܘܠܘܢ and ܘܠܘܢܐ , and these forms determine the past and future times more accurately than they do in Hebrew. The present tense may be expressed by the active participle with the aid of the personal pronouns. By means also of the auxiliary verb two other tenses are defined; namely, the imperfect and pluperfect, of which some account will be afterwards given.

Sciadrensis in his Gram. p. ܘܠܘܢܐ writes on the tenses as follows; $\text{ܘܠܘܢܐ ܘܠܘܢܐ ܘܠܘܢܐ ܘܠܘܢܐ ܘܠܘܢܐ}$ *Tenses also are three, which we number in the first mood; namely, the præterite, the present and the future.* By the present tense he means the active participle with a personal pronoun, and there is no doubt that this combination is so often used for the purpose of representing a verb in the present tense, not only in the versions of the Scriptures, but also in Syriac writings of a later date, that a grammarian may with propriety, as Sciadrensis has done, give to this construction the name of a present tense, ܘܠܘܢܐ ܘܠܘܢܐ . In this respect the Syriac language is much more perfect than any of the others which belong to the Shemitic class. In Arabic the tense which the grammarians designate مضارع *resembling*, viz. the form يُنصِرُ is very uncertain as to the time it is intended to mark. Sometimes, when accompanied by certain particles, such as سَوْفَ سَوْفَ it expresses the future; at other times when it is

preceded by ረ it has the force of the present ; but in numerous instances the context alone can determine the tense which this form of the verb is designed to indicate. So likewise in Æthiopic there is so much indefiniteness on this point, that Ludolph, in his Æthiopic Grammar, calls ጸገብ *tempus contingens*, which he translates *facit* or *faciet*, p, 43 ; and in p. 37 he instructs us in this tense as follows : “ Contingens tam Præsens, quam Futurum Indicativi repræsenterat.”

Concerning the expression of the present tense, Hoffman says, in his Gram. p. 335, *plerumque in hunc finem part. usurpatur.*”

The different numbers, persons and genders are formed by prefixes and affixes joined to the root of the verb, as in the Hebrew.

The imperative form is used in an affirmative sense. A negation or prohibition is expressed by the future tense and the particle ብ *not*, placed before it.

The infinitive is in its nature an abstract noun, and as such receives the pronominal affixes. It has an active, neuter, or passive sense ; and when added to the verb will give intensity to the signification.

33. Before we proceed to give the tables of the different classes of verbs, it is desirable to present the student with the tenses, &c. of the substantive verb ነገሥ *he was*, and of ነገሥ *is*, which are peculiar in their forms, and because the former is much used in the general conjugations.

Præterite Tense.

Person.	Sing.	Number.	Gender.
1	ἦμ ^ι ον ^σ	<i>I was</i>	com.
2	ἦσ ^ο ν ^σ	<i>thou wast</i>	masc.
2	ἦσ ^ο ν ^σ	<i>thou wast</i>	fem.
3	ἦ ^ο ν ^σ	<i>he was</i>	masc.
3	ἦ ^ο ν ^σ	<i>she was</i>	fem.

Plural Number.

1	ἦ ^ο ν ^σ	<i>we were</i>	com.
2	ἦσ ^ο ν ^σ	<i>you were</i>	masc.
2	ἦσ ^ο ν ^σ	<i>you were</i>	fem.
3	ἦ ^ο ν ^σ	<i>they were</i>	masc.
3	ἦσ ^ο ν ^σ	<i>they were</i>	fem.

Future.

Person.	Singular.	Gender
1	ἦ ^ο ν ^σ	<i>I shall or will be</i> com.
2	ἦσ ^ο ν ^σ	<i>thou shalt or wilt be</i> masc.
2	ἦσ ^ο ν ^σ	<i>thou shalt or wilt be</i> fem.
3	ἦ ^ο ν ^σ	<i>he shall or will be</i> masc.
3	ἦσ ^ο ν ^σ	<i>she shall or will be</i> fem.

Person.	Plural.	Gender
1	יִּוְסַנּוּ <i>we shall or will be</i>	com.
2	יִּוְסַנּוּ <i>ye shall or will be</i>	masc.
2	יִּוְסַנּוּ <i>ye shall or will be</i>	fem.
3	יִּוְסַנּוּ <i>they shall or will be</i>	masc.
3	יִּוְסַנּוּ <i>they shall or will be</i>	fem.

Infinitive.

יִּוְסַנּוּ *to be*

Imperative.

Singular.

2	יִּוְסַנּוּ <i>be thou</i>	masc.
2	יִּוְסַנּוּ <i>be thou</i>	fem.

Plural.

2	יִּוְסַנּוּ <i>be ye</i>	masc.
2	יִּוְסַנּוּ <i>be ye</i>	fem.

Present Tense.

Person.	Singular.	Gender.
1	אֲנִי אֲנִי <i>I am</i>	com.
2	אַתָּה אַתָּה <i>thou art</i>	masc.
2	אַתְּ אַתְּ <i>thou art</i>	fem.
3	הוּא הוּא <i>he is</i>	masc.
3	היא היא <i>she is</i>	fem.

Person.		Plural.	Gender.
1	אנחנו	<i>we are</i>	com.
2	אתה	<i>ye are</i>	masc.
2	אתה	<i>ye are</i>	fem.
3	הוא	<i>they are</i>	masc.
3	היא	<i>they are</i>	fem.

Participle.

Singular.

הוא *being or is* masc.

היא *being or is* fem.

Plural.

הם *being or are* masc.

הן *being or are* fem.

The personal pronouns are frequently used in the place of the substantive verb after a participle, by which means the present tense of verbs may be expressed, as will be afterwards seen. We have also the personal pronoun in such an instance; as, הוּא טוֹב *he is good*. In these cases, אתה and אנחנו are employed in preference to הוא and היא.

34. We come next to אִישׁ *is*, which is the same as the Hebrew אִישׁ. It takes the affixes in the following manner.

Person.	Plural.		Singular.		Gender.
1	$\overset{\nabla}{\text{ר}}\text{מ}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>we are</i>	$\overset{\nabla}{\text{א}}\text{מ}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>I am</i>	com.
2	$\overset{\nabla}{\text{ר}}\overset{\nabla}{\text{ב}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>ye are</i>	$\overset{\nabla}{\text{א}}\text{מ}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>thou art</i>	masc.
2	$\overset{\nabla}{\text{ר}}\overset{\nabla}{\text{ב}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>ye are</i>	$\overset{\nabla}{\text{א}}\text{מ}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>thou art</i>	fem.
3	$\overset{\nabla}{\text{ר}}\overset{\nabla}{\text{ו}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>they are</i>	$\overset{\nabla}{\text{א}}\text{מ}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>he is</i>	masc.
3	$\overset{\nabla}{\text{ר}}\overset{\nabla}{\text{ו}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>they are</i>	$\overset{\nabla}{\text{א}}\text{מ}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>she is</i>	fem.

If to $\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$ with its affixes be joined the verb $\overset{\circ}{\text{ל}}\text{ע}\text{ס}$, the imperfect tense will be formed; thus, $\overset{\nabla}{\text{א}}\text{מ}\overset{\nabla}{\text{ל}}\text{ע}\text{ס}$ $\overset{\nabla}{\text{א}}\text{מ}\overset{\nabla}{\text{ל}}$ *thou wast*, $\overset{\circ}{\text{ו}}\text{ע}\text{ס}$ $\overset{\nabla}{\text{א}}\text{מ}\overset{\nabla}{\text{ל}}$ *he was*.

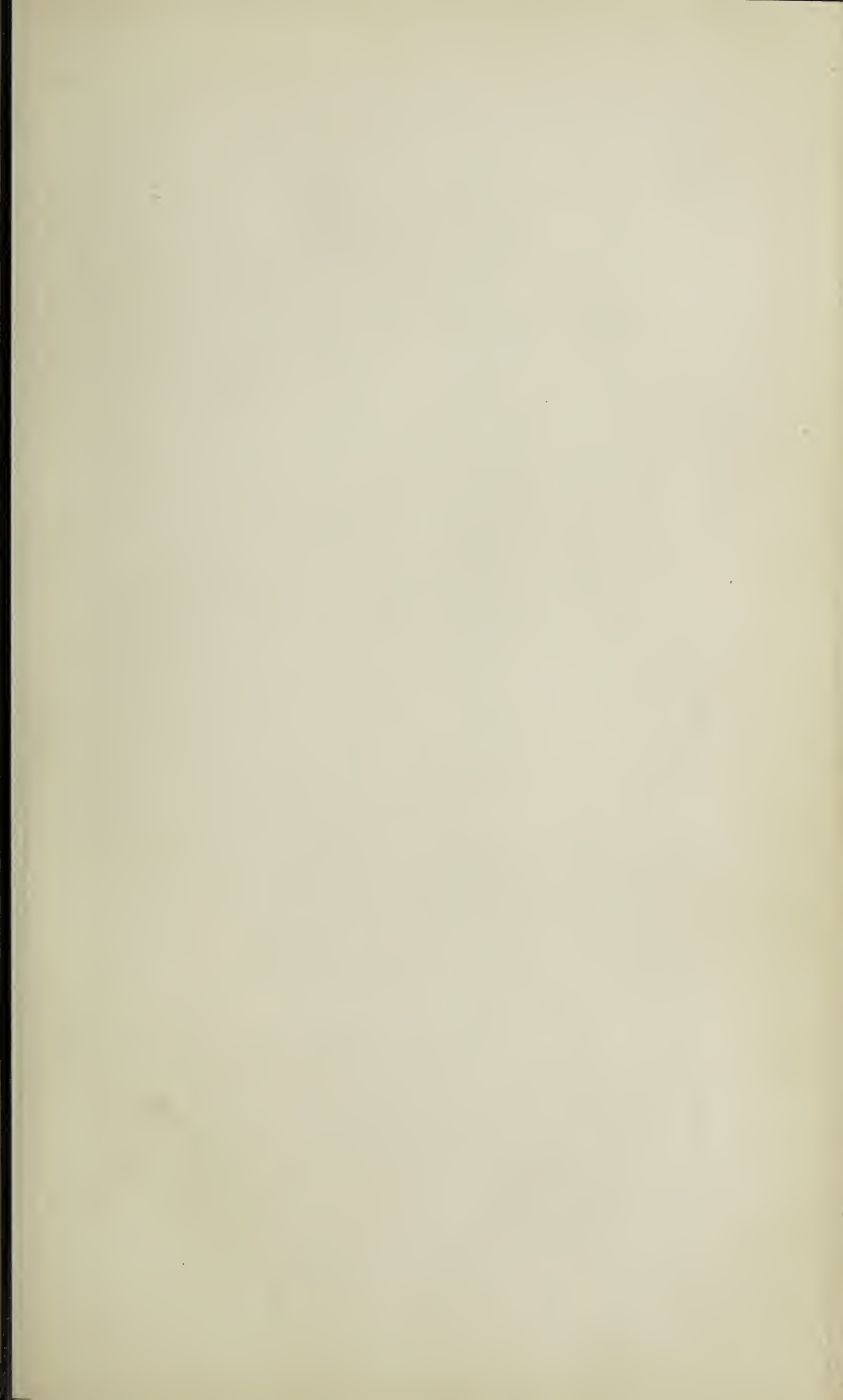
The verb $\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$ signifies *to have*, when it is followed by Lomad with the pronominal affixes; as, $\overset{\nabla}{\text{א}}\text{מ}\overset{\nabla}{\text{ל}}$ $\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$ *there is for me, i.e. I have*.

Plural.		Singular.		Gender.
$\overset{\nabla}{\text{ר}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>we have</i>	$\overset{\nabla}{\text{א}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>I have</i>	com.
$\overset{\nabla}{\text{ר}}\overset{\nabla}{\text{ב}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>ye have</i>	$\overset{\nabla}{\text{א}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>thou hast</i>	masc.
$\overset{\nabla}{\text{ר}}\overset{\nabla}{\text{ב}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>ye have</i>	$\overset{\nabla}{\text{א}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>thou hast</i>	fem.
$\overset{\nabla}{\text{ר}}\overset{\nabla}{\text{ו}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>they have</i>	$\overset{\nabla}{\text{א}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>he has</i>	masc.
$\overset{\nabla}{\text{ר}}\overset{\nabla}{\text{ו}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>they have</i>	$\overset{\nabla}{\text{א}}\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$	<i>she has</i>	fem.

The negative form is $\overset{\nabla}{\text{א}}\text{מ}\overset{\nabla}{\text{ל}}$, a contraction of $\overset{\circ}{\text{ל}}\text{א}$ and $\overset{\nabla}{\text{ל}}\text{מ}\overset{\nabla}{\text{ל}}$; when it is joined with the pronominal affixes

we obtain the following, $\text{אֲנִי לֹא} \text{אֶעֱשֶׂה}$ *there is not for me*, i.e. *I have not*, $\text{אַתָּה לֹא} \text{תַּעֲשֶׂה}$ *thou hast not*, and so on for the others. Or by annexing the affixes to the verb we have, $\text{אֲנִי לֹא} \text{אֶעֱשֶׂה}$ *I am not*, $\text{אַתָּה לֹא} \text{תַּעֲשֶׂה}$ *thou art not*, $\text{אֲנֵינוּ לֹא} \text{נַעֲשֶׂה}$ *we are not*, $\text{הוּא לֹא} \text{עוֹשֶׂה}$ *he is not*, $\text{הִיא לֹא} \text{עוֹשֶׂה}$ *she is not*, &c.

35. We will now give a paradigm of עָשָׂה in all its conjugations, &c., as an example of the inflexion of regular verbs in general.



	Peal.	Ethpeel.	Pael.	Ethpaal.
Pract. 3. masc.	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ
3. fem.	ⲁⲓⲛⲓ	ⲁⲓⲛⲓⲁⲓ	ⲁⲓⲛⲓ	ⲁⲓⲛⲓⲁⲓ
2. masc.	ⲁⲓⲛⲓ	ⲁⲓⲛⲓⲁⲓ	ⲁⲓⲛⲓ	ⲁⲓⲛⲓⲁⲓ
2. fem.	ⲙⲁⲓⲛⲓ	ⲙⲁⲓⲛⲓⲁⲓ	ⲙⲁⲓⲛⲓ	ⲙⲁⲓⲛⲓⲁⲓ
1. com.	ⲁⲓⲛⲓ	ⲁⲓⲛⲓⲁⲓ	ⲁⲓⲛⲓ	ⲁⲓⲛⲓⲁⲓ
Plu. 3. masc.	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ
3. fem.	ⲙⲁⲓⲛⲓ	ⲙⲁⲓⲛⲓⲁⲓ	ⲙⲁⲓⲛⲓ	ⲙⲁⲓⲛⲓⲁⲓ
2. masc.	ⲣⲟⲛⲁⲓⲛⲓ	ⲣⲟⲛⲁⲓⲛⲓⲁⲓ	ⲣⲟⲛⲁⲓⲛⲓ	ⲣⲟⲛⲁⲓⲛⲓⲁⲓ
2. fem.	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ
1. com.	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ
Infinitive.	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ
Imper. masc.	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ
fem.	ⲙⲁⲓⲛⲓ	ⲙⲁⲓⲛⲓⲁⲓ	ⲙⲁⲓⲛⲓ	ⲙⲁⲓⲛⲓⲁⲓ
Plur. masc.	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ
fem.	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ
Fut. 3. masc.	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ
3. fem.	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ
2. masc.	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ
2. fem.	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ
1. com.	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ
Plur. 3. masc.	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ
3. fem.	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ
2. masc.	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ
2. fem.	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ	ⲣⲉⲙⲁⲓⲛⲓ	ⲣⲉⲙⲁⲓⲛⲓⲁⲓ
1. com.	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ
Part. act	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ
pass.	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ	ⲉⲓⲛⲓ	ⲉⲓⲛⲓⲁⲓ

36. *Observations on Regular Verbs.**The Præterite.*

The first letter of the root is generally without a vowel, the second has for the most part v , but sometimes it has ^ , especially in intransitive verbs and verbs denoting the affections, qualities, or sensations of the mind; as, שָׁבַח *he ceased*, לָבַח *he was ashamed*, כָּרַח *he cleaved*, שָׁנַח *he slept*, שָׁדַח *he trembled*, כָּבַח *he lay down*, רָבַח *he inhabited*. Also verbs whose middle radical is Olaph; as, שָׁאַח *he asked*, כָּבַח *he was hoary*. Some verbs there are which admit both v and ^ ; as, אָכַל and אָכַל *he has eaten*; but in many of these instances a difference of signification is denoted; thus, according to Castell's Lexicon by Michaelis we have שָׁאַח *he saluted*, and שָׁאַח *he sought*. Those also whose first radical is Yud have frequently ^ under the second; as, יָבַח *he sat*.

The Vau of the masc. and Yud of the fem. at the end of the third person, plural number are sometimes omitted, and the verb is written שָׁחַטוּ *they slew*. This is often the case in the oldest MSS. The reason is that these letters are never pronounced.

Nun paragogic is added in some instances both to the masc. and fem. genders of the third person, plural number, but more frequently to the latter; as, שָׁחַטוּן , שָׁחַטוּן third pers. plu. masc. and fem.

The force of this particle is supposed to be that of giving *energy* or *certainty* to the expressions in which it is found to occur.

The first person plural has frequently עִי instead of עִי at the end, as, עִי־נִשְׁבַּח , עִי־נִשְׁבַּח־לִי , &c.

The Ethpeel of the 3rd. pers. sing. fem. in some examples terminates in Yud; as, $\text{סֵלֶם־וְיָדָעֶיךָ־לִי־יָדָעֶיךָ־לִי־יָדָעֶיךָ־לִי}$ *his place was not known*. Bar. Heb. Chron. 86. 5. See also 135. 5; 482. 8.

A very few verbs are found to have Olaph prosthetic; as, וַיִּמְצָאֵהוּ *he found*, $\text{וַיִּשְׁתַּמְעֵהוּ}$ *he drank*.

It will be observed by inspecting the Paradigm that the numbers and persons of this tense are formed by affixing a particle of one of the personal pronouns to the radical letters; thus, וַיִּשְׁבַּח־לִי for וַיִּשְׁבַּח־לִי וַיִּשְׁבַּח־לִי .

The Future.

This Tense seems to be formed in the active conjugations by prefixing certain abbreviated forms of the personal pronouns to the imperative mood; thus, וַיִּשְׁבַּח־לִי for וַיִּשְׁבַּח־לִי and לִי ; וַיִּשְׁבַּח־לִי for וַיִּשְׁבַּח־לִי and לִי .

In the passive conjugations the same forms are used instead of לִי of the particle לִי .

Verbs having ו under the middle radical of the præterite, in the future take ו ; as, עִי־נִשְׁבַּח־לִי ; a few also

have \hat{o} ; as, כֹּסֵף , נֹסֵף ; כֹּסֵף , נֹסֵף . Those whose third radical is a guttural or Rish take v . A few verbs submit to no rule as to the vowels which they receive; thus, קִיְּבֹל *I will receive*, which has the same vowels as the Heb. קִיְּבֹל . We have also כֹּסֵף , נֹסֵף , כֹּסֵף , נֹסֵף , &c.

The second and third persons singular feminine sometimes admit Yud otiose or paragogic at the end; thus, כֹּסֵפִי and נֹסֵפִי .

The præformative letters are not four, as in Hebrew, namely, אֵיתוּ ; but only three, namely, לֵי . The third person sing. and plu. of both genders take ו , probably from נִוֵּן , or לִוֵּן instead of לֵי as in Hebrew.

It is certainly somewhat remarkable that the prefix for the 3rd. pers. of the fut. should be Nun, when in Heb. and also in Chald. Arab. and Æthiop. it is Yud. The deviation of the Syriac in this particular from the rest of the Shemitic languages has been a puzzle to many, and has given rise to various conjectural explanations. The one, however, in which many Grammarians have seemed inclined to repose, is this, viz. that the Nun was written for Yud by mistake. This opinion is expressed as follows by Hoffman, but in which this distinguished linguist does not at all concur, “*Nun* præform. 3 personæ multis suspectum fuit, quia in cognatis dialectis Yud inveniebatur, neque dubitarunt litterarum Yud et Nun, quæ sane sunt figura simillimæ, in auxilium vocare permutationem facillimam.” Now this mode of accounting for Nun instead of Yud appears to me in the highest degree improbable; indeed almost absurd, when we consider that the language was written and spoken at the same time, and that

Nun is so unlike Yud in pronunciation that it is next to impossible one letter should be mistaken for the other. It is better therefore that we should rest satisfied with the fact, that the fut. form of the 3rd. pers. is נֹשֵׁבִים and not נֹשֵׁבִים , than to attempt to explain what, for want of data, is obviously inexplicable.

An exception, however, to the use of the prefix Nun for the third pers. fut. exists in the Jerusalem Lectionary. There, the prefix is universally Yud, as in the other Shemitic dialects. But the whole Lectionary, both in its structure and words, has a very strong Chaldaic complexion, and this circumstance may account for the exceptional usage.

The verb שָׁבַע receives שׁ for נ through the whole of the Ethpeel conjugation, except the infin., which is regular; thus, præt. שָׁבַעְתָּ , *he obeyed or consented*, imper. שָׁבַעְתָּ , part. שָׁבַעְתָּ .

The root שָׁבַע , used chiefly in the Aphel, is, in that conjugation, שָׁבַעְתָּ *he exhorted*.

Infinitive.

The Infinitive of all the conjugations has Mem præformative. The Peal is masculine. The others have the termination וֹ , and are feminine.

Imperative.

The observation on the vowel placed over the second radical of the future holds good in the imperative; as, שָׁבַעְתָּ ; *sleep ye*, שָׁבַעְתָּ *ask ye*. In the Ethpeel and Ethpaal conjugations the middle radical has no vowel,

and under it is placed the *linea occultans*. This peculiarity has probably arisen from the general practice of people to utter a command in a hasty and an abrupt manner.

Nun paragogic is sometimes found with the forms of the imper. in the Peal, Pael and Aphel conjugations; as, $\overset{\wedge}{\text{נ}}\overset{\wedge}{\text{ש}}\overset{\wedge}{\text{ל}}\overset{\wedge}{\text{ע}}$ for $\overset{\wedge}{\text{ש}}\overset{\wedge}{\text{ל}}\overset{\wedge}{\text{ע}}$.

Participles.

The active Participle Peal has always the form $\overset{\circ}{\text{ל}}\overset{\circ}{\text{ע}}$ without the Vau, which is inserted in the Hebrew participial noun Kal. This circumstance arises from Vau not being used with the vowel $\overset{\circ}{}$, but with $\overset{\wedge}{}$. On the contrary, the passive participle has $\overset{\text{v}}{\text{ו}}$ with the vowel $\overset{\text{v}}{\text{v}}$; as, $\overset{\text{v}}{\text{ו}}\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ע}}$. The participles of all the other conjugations are derived from the præterite by prefixing Mem. This letter is very probably a particle of the pronoun $\overset{\text{v}}{\text{מ}}$; so that $\overset{\text{v}}{\text{ו}}\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ע}}$ is *he who slayeth*, i.e. *one slaying*. In the passive and Aphel conjugations the Olaph is omitted and its vowel taken by the Mem.

From the last remark must be exempted some verbs of the Aphel conjugation, which retain the Olaph when another letter is prefixed; as, $\overset{\text{v}}{\text{ו}}\overset{\text{v}}{\text{ו}}\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ע}}$ *permitting to live*. This is also the case in the future.

The part. $\overset{\text{v}}{\text{ו}}\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ע}}$ sometimes takes the vowel $\overset{\text{v}}{\text{v}}$ on the first rad., especially in intrans. verbs; as, $\overset{\text{v}}{\text{ו}}\overset{\text{v}}{\text{ו}}\overset{\text{v}}{\text{ל}}\overset{\text{v}}{\text{ע}}$ *astonished*, Luke i. 21.

Occasionally the form Ⲛⲓⲛⲟ has an active signification; as, Ⲛⲓⲛⲟ *taking up*, Ⲛⲓⲛⲟ *carrying*, Ⲛⲓⲛⲟ *holding*, &c.

The Olaph of the Aphel conjugation is changed in the Ethtaphal into Ⲛ ; as, ⲚⲓⲛⲟⲚⲓⲛⲟ for ⲚⲓⲛⲟⲚⲓⲛⲟ . This is likewise true in the whole conjugation.. See p. 74.

37. The gutturals produce a few anomalies, and only a few; for the Syrians have not so great a variety of vowel changes as the Hebrews. Verbs, the third radical of which is Ⲛ , Ⲛ , Ⲛ or Ⲛ , have in the future and imperative Peal for the most part the vowel Ⲛ under the middle radical. In the other conjugations and the active participle Peal, they have Ⲛ in the place of Ⲛ ; as, Ⲛⲓⲛⲟ *worshipping*, Ⲛⲓⲛⲟ *glorying*, Ⲛⲓⲛⲟ *he mocked*, Ⲛⲓⲛⲟ *he commemorated*, Ⲛⲓⲛⲟ , Ⲛⲓⲛⲟ .

In the imperative of the passive conjugations of verbs, which have a guttural for the third radical, the second radical receives a vowel; as, Ⲛⲓⲛⲟ for Ⲛⲓⲛⲟ .

In the Jerusalem Lectionary the future and imperative Peal of verbs whose third radical is a guttural are formed after the paradigm of the regular verb; as, Ⲛⲓⲛⲟ , Ⲛⲓⲛⲟ , &c.

The verbs Ⲛⲓⲛⲟ *he consoled*, Ⲛⲓⲛⲟ *he defiled*, Ⲛⲓⲛⲟ *he polluted*, and a few others in the Pael and Ethpaal conjugations, have the same changes of the vowels as the guttural verbs are mentioned in the preceding paragraph.

38. The *Present Tense* is formed by the participles (form Ⲛⲓⲛⲟ) and the personal pronouns placed after them; thus,

Singular.

אֲנִי מִשְׁחָהּ f., אֲנִי מִשְׁחָהּ I am slaying, m.

אַתָּה מִשְׁחָהּ thou art slaying

אַתְּ מִשְׁחָהּ thou art slaying

הוּא מִשְׁחָהּ he is slaying

הִיא מִשְׁחָהּ she is slaying.

Plural.

אֲנֵנוּ מִשְׁחָהּ we are slaying

אַתְּמֵנוּ מִשְׁחָהּ ye are slaying } masc.

הֵנוּ מִשְׁחָהּ they are slaying }

אֲנֵנוּ מִשְׁחָהּ we are slaying

אַתְּמֵנוּ מִשְׁחָהּ ye are slaying } fem.

הֵנוּ מִשְׁחָהּ they are slaying }

The third pers. plu. is generally expressed simply by the act. part. in the plural number.

The personal pronoun is often found before as well as after the participle; as, אֲנִי אֵלֵךְ אֲנִי I go, Gen. xv. 2. Several words sometimes intervene between the first pronoun and the participle; as אֲנִי בְּלֹא בָנִים מָוֹת אֲנִי I die without children. Mār Jacob's Scholium on this passage.

These auxiliary pronouns are sometimes contracted and affixed to the verb; as, אֲנִי־מַשְׁחֵדְךָ , אַתְּ־מַשְׁחֵדְךָ *thou art slaying*, second pers. sing. masc. and fem. $\text{אֲנִי־מַשְׁחֵדְכֶם}$ for both genders in the first pers. plural.

The substantive verb added to the participial form מַשְׁחֵדְךָ will usually express the imperfect tense; as, הוּאֵ מַשְׁחֵדְךָ *he was slaying*. But if this verb be added to the præterite it will usually make the pluperfect tense; as, הוּאֵ מַשְׁחֵדְךָ *he had slain*.

The pluperfect tense will not always be determined in this manner; for it sometimes happens that the auxiliary verb is thus found with the præterite, when the context will not permit it to signify the pluperfect tense. In such case the præterite or imperfect tense will be expressed, and which of them the context will determine.

IRREGULAR VERBS.

39. LARGE classes of verbs deviate from the foregoing paradigm of מַשְׁחֵדְךָ , and present many irregularities in the process of conjugation. They are produced by nearly the same causes as they are in Hebrew, namely, by gutturals, which have been

already noticed; by the letters ׀ ן ן; by the first radical being Nun; or by the second and third radicals being the same. Indeed the same classes of irregular verbs exist in the Hebrew, Chaldee, Syriac, Arabic and the whole of that family of languages.

We have seen that the verb פ"ו is employed to designate the conjugations. The classes of irregular verbs also are usually denoted, for the sake of brevity, by one of the letters in פ"ו; thus, פ", פ", פ", stand for verbs the first radical of which is ׀ ן or ן; פ", פ", פ", those the middle radical of which is ׀ ן or ן, or the second and third radicals the same; and finally פ", פ", those the last radical of which is ׀ or ן.

40. Verbs פ" or פ".

1. In accounting for the anomalies which exist in this class, it is to be observed that Olaph or Yud beginning a word must have a vowel; as, א"ו; *he said*, א"ו; *he begot*, and not א"ו, א"ו. See § 5.

2. In the middle of a word Olaph or Yud and the preceding letter cannot be both without vowels. This is the consequence of what is stated in (1); for in those forms where two consonants without vowels come together the Olaph or Yud being the second

would begin a syllable, and would consequently require a vowel as much as at the beginning of a word.

3. This vowel of the Olaph or Yud is generally remitted to the preceding letter; but when an addition is made to the end of the word, to avoid the concurrence of several letters without vowels, the Olaph or Yud retains its vowel; thus, וְיָלַדְתִּי *he was begotten*, $\text{וְיָלַדְתֶּם$ *they were corroded*, וְיָלַדְתִּי *I was begotten*.

4. In the Aphel, Shaphel, and their passive conjugations, the Olaph or Yud is changed into Vau, which coalesces with the preceding ו and makes the diphthong *au*; as, וְיָלַדְתִּי , וְיָלַדְתֶּם .

5. Olaph and Yud are dropped in the future first person singular of the Peal conjugation; as, וְיָלַדְתִּי *I shall eat*, for וְיָלַדְתִּי , וְיָלַדְתִּי *I shall beget*, for וְיָלַדְתִּי .

In other parts of the fut. Peal, and the infin. the initial ו is changed into ו ; as, וְיָלַדְתִּי , וְיָלַדְתִּי .

6. Verbs ו are regular in the Pael and Ethpaal conjugations, which are therefore exceptions to (5).

7. In the Peal conjugation the vowel of the Olaph is ו in the præt., and of the Yud ו . In the pass. participle it is ו in the one case, and ו in the other. In

Yud in the verb ~~מִטַּח~~^{אָטַח} has no need of the vowel ε ; because the second radical is not pronounced, and therefore its vowel is remitted to the first. There are however forms in which the σ is retained without the *linea occultans*; as, $\Lambda^{\wedge}\sigma^{\wedge}$ and $\Lambda^{\wedge}\sigma^{\wedge}$. In the imper. we have σ^{\wedge} .

The Yud remains in the Aphel conjugation in the verbs $\sigma^{\wedge}\sigma^{\wedge}$ *he ejaculated*, $\sigma^{\wedge}\sigma^{\wedge}$ *he sucked*. The verb $\sigma^{\wedge}\sigma^{\wedge}$ changes the final σ into σ ; as, $\sigma^{\wedge}\sigma^{\wedge}$ *he brought*.

$\sigma^{\wedge}\sigma^{\wedge}$ drops the first radical altogether in the Pael; as, $\sigma^{\wedge}\sigma^{\wedge}$, $\sigma^{\wedge}\sigma^{\wedge}$ for $\sigma^{\wedge}\sigma^{\wedge}$, $\sigma^{\wedge}\sigma^{\wedge}$.

$\sigma^{\wedge}\sigma^{\wedge}$ *he was faithful*, in the Aphel conjugation takes σ as the characteristic, and σ is changed into σ ; thus, $\sigma^{\wedge}\sigma^{\wedge}\sigma^{\wedge}$ *he believed*; so Heb; $\sigma^{\wedge}\sigma^{\wedge}\sigma^{\wedge}$, Arab. $\sigma^{\wedge}\sigma^{\wedge}\sigma^{\wedge}$.

Some verbs beginning with Yud reject this radical in the imperat. inf. and fut. Peal; as, $\sigma^{\wedge}\sigma^{\wedge}$ *he knew*, fut. $\sigma^{\wedge}\sigma^{\wedge}$, infin. $\sigma^{\wedge}\sigma^{\wedge}$, imperat. $\sigma^{\wedge}\sigma^{\wedge}$; $\sigma^{\wedge}\sigma^{\wedge}$ *he set*, fut. $\sigma^{\wedge}\sigma^{\wedge}$, infin. $\sigma^{\wedge}\sigma^{\wedge}$, imperat. $\sigma^{\wedge}\sigma^{\wedge}$.

41. Verbs "פ.

The anomalies belonging to this class of verbs are only few; the principal one is the rejection of Nun in certain situations, and the rule is this: whenever Nun is at the end of a syllable and without a vowel, according to the analogy of the regular verb,

it is rejected. We have therefore fut. Peal נִפְעַל *Ne-puk*, for נִנְפְעַל *Nen-puk*, inf. פֹּעֵל for פִּנְעֵל. נִפְעַל for נִנְפְעַל from נִפְעַל. In such cases the 2nd. radical has *kushoi* when it is a פֿ letter.

In the imper. Peal the Nun is thrown away at the beginning of the word; as, פֹּעֵל for נִפְעַל, פִּעַל for נִפְעַל. The reason of this elision is perhaps the difficulty of pronouncing it with rapidity in such a situation, and it has therefore been neglected in writing.

The Ethpeel, Pael and Ethpaal conjugations of these verbs are quite regular in all their forms.

Verbs of this class are not found in the Shaphel and its passive conjugation.

The vowel of the second radical in the fut. and imper. Peal observes generally the same rule as regular verbs; thus, פָּרַץ *he cut*, נָשַׁם *he breathed*, נִפְעַל *he fixed*, take the vowel [^]; but נִפְעַל *he adhered*, נִפְעַל *it flowed down*, have [∇]. There are a few exceptions; as, נִפְעַל *he descended*, which takes [^] in the fut. and imper. נִפְעַל, נִפְעַל.

The rule for the removal of Nun does not apply to verbs of this class, when the second and third radicals are the same; nor when the middle radical

is one of the quiescent letters; nor in some verbs whose second radical is *He*; as, וָוּ, וָוּוּ.

וָוּ *he ascended*, is anomalous, and takes some of its forms from the obsolete verb וָוּ; as, וָוּ imper. וָוּוּ inf. וָוּוּ fut., וָוּוּ Aphel.

Olaph, characteristic of the Aphel conjugation, is occasionally retained with the prefixes; as, וָוּוּ *thou wilt bring down*, from וָוּ.

42. Verbs וָ or וּ.

Verbs having Vau and those having Yud for their middle radical letter differ so little from each other in their conjugations, that they may be both comprehended in one class. These letters are sometimes placed in such situations as to lose their consonantal power, and defects in consequence arise in those forms of the verb where that power is lost.

1. Vau deprived of a vowel for the most part rests in the vowel [^]. In such case whenever another vowel is required by the analogy of the regular verb, the Vau is usually changed into Yud; as וָוּוּוּ for וָוּוּוּ, וָוּוּוּ for וָוּוּוּ.

2. Vau for the most part takes the vowel ^o or [^]. When therefore another vowel is required by the analogy of the regular verb, the Vau is taken away, or changed into Olaph or Yud; as, וָוּ for וָוּ, וָוּ for וָוּ, fem. וָוּ, plu. וָוּ, וָוּ.

	Peal.	Ethpeel.	Pael.	Ethpaal.
Præter. Sing. 3. masc.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
3. fem.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
2. masc.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
2. fem.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
1. com.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
Plur. 3. masc.	أَدَوْا	أَزَادَوْا	أَدَوْا	أَزَادَوْا
3. fem.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
2. masc.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
2. fem.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
1. com.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
Infinitive.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
Imper. Sing. masc.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
fem.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
Plur. masc.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
fem.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
Fut. Sing. 3. masc.	يَأْدُو	يَأْزَادُو	يَأْدُو	يَأْزَادُو
3. fem.	يَأْدُو	يَأْزَادُو	يَأْدُو	يَأْزَادُو
2. masc.	يَأْدُو	يَأْزَادُو	يَأْدُو	يَأْزَادُو
2. fem.	يَأْدُو	يَأْزَادُو	يَأْدُو	يَأْزَادُو
1. com.	يَأْدُو	يَأْزَادُو	يَأْدُو	يَأْزَادُو
Plur. 3. masc.	يَأْدُو	يَأْزَادُو	يَأْدُو	يَأْزَادُو
3. fem.	يَأْدُو	يَأْزَادُو	يَأْدُو	يَأْزَادُو
2. masc.	يَأْدُو	يَأْزَادُو	يَأْدُو	يَأْزَادُو
2. fem.	يَأْدُو	يَأْزَادُو	يَأْدُو	يَأْزَادُو
1. com.	يَأْدُو	يَأْزَادُو	يَأْدُو	يَأْزَادُو
Part. act.	أَدَا	أَزَادَا	أَدَا	أَزَادَا
pass.	أَدَا	أَزَادَا	أَدَا	أَزَادَا

	Peal.	Ethpeel.
Præt. Sing. 3. masc.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
3. fem.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
2. masc.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
2. fem.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
1. com.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
Plur. 3. masc.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
3. fem.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
2. masc.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
2. fem.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
1. com.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
Infinitive.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
Imper. Sing. masc	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
fem.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
Plur. masc.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
fem.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
Fut. Sing. 3. masc.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
3. fem.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
2. masc.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
2. fem.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
1. com.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
Plur. 3. masc.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
3. fem.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
2. masc.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
2. fem.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
1. com.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
Part. act.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ
pass.	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ	ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ

	Peal.	Afel.	Ethtafal.
Præter. Sing. 3. masc.	ف	أف	أف
3. fem.	ف	أف	أف
2. masc.	ف	أف	أف
2. fem.	ف	أف	أف
1. com.	ف	أف	أف
Plur. 3. masc.	ف	أف	أف
3. fem.	فت	أفت	أفت
2. masc.	ف	أف	أف
2. fem.	ف	أف	أف
1. com.	ف	أف	أف
Infinitive.	ف	ف	ف
Imper. Sing. masc.	ف	أف	أف
fem.	ف	أف	أف
Plur. masc.	ف	أف	أف
fem.	ف	أف	أف
Fut. Sing. 3. masc.	ف	ف	ف
3. fem.	ف	ف	ف
2. masc.	ف	ف	ف
2. fem.	ف	ف	ف
1. com.	ف	أف	أف
Plur. 3. masc.	ف	ف	ف
3. fem.	ف	ف	ف
2. masc.	ف	ف	ف
2. fem.	ف	ف	ف
1. com.	ف	ف	ف
Part. act.	ف	ف	ف
pass.	ف	ف	ف

3. In the Aphel conjugation the Vau is changed into Yud; the Vowel ^ , which belongs to Vau, is also changed into ^ , and this vowel is remitted to the preceding letter; as, וּוּוּ for וּוּוּ .

There are some verbs which preserve the ו in the Pael and Ethpaal conjugations; וּוּ *he disturbed*, וּוּוּ *he was disturbed*, וּוּוּ *he joined in matrimony*.

In the part. Peal the Vau is changed into Olaph, and is pronounced Yud. When the third radical is a guttural or Rish, the vowel ^ is changed into ^ . See § 37.

Throughout the Ethpeel conjugation ל of the syllable ל is doubled, except in the 2nd. pers. and 3rd. pers. sing. fem. fut. This is the same as in the Chaldee, except in the latter language the duplication is made by the Dagesh forte.

The verbs of this class are not found in the Shaphel and Eshtaphal conjugations.

There are some verbs having the middle radical Vau, which are not conjugated after the paradigm; namely,

(1) Those which have Olaph or Yud for the third radical; as, וּוּוּ *he was equal*, וּוּוּ *he was drunk*.

(2) Such verbs as וּוּוּ *he desired*, וּוּוּ *he rejoiced*, וּוּוּ *he danced*, וּוּוּ *he acted unjustly*.

In some verbs a difference of signification is marked

by the middle radical Vau being moveable or otherwise; as, וָוּ it was white, וּוּ he saw.

Verbs having Yud for the middle radical letter, preserve it in most of the forms of the Peal conjugation; for instance, וָוּ in the præterite.

Plural.	Singular.
וָוּוּ ⚭	וָוּ ⚭
וָוּוּ ⚭	וָוּ ⚭
וָוּוּ ⚭	וָוּ ⚭
וָוּוּ ⚭	וָוּ ⚭
וָוּוּ ⚭	וָוּ ⚭

In the fut. Peal the præformative letters have no vowel except that which belongs to the first person singular.

From verbs of this class quadrilateral forms are frequently derived, and make two additional conjugations, namely, Palpel and its passive Ethpalpal; as, וָוּוּ he made a commotion, from וָוּ; וָוּוּ he exalted, from וָוּ. See *quadrilateral verbs*.

In וָוּ he lived, whenever a præformative is annexed, the Yud is taken away and its vowel sometimes remitted to the preceding consonant; as, inf. וָוּ for וָוּ, fut. וָוּ, Aphel וָוּ. We also find וָוּ, וָוּ, fut. Aph. וָוּ.

43. Verbs ״ד.

There are a few anomalies in these verbs, but they are not so numerous nor of a kind to require a paradigm. Most of them may be accounted for on the principle stated in § 40; namely, that *Olaph* remits its vowel to the preceding letter, which was previously without a vowel. Agreeably to this law we have כ־ל־ז *he was good*, כ־ח *he was old*, שׁ־ל־א *he enquired*, imper. שׁ־ל־ח *put on the shoe*. So also in Ethpeel we have שׁ־ל־א־א .

Olaph is sometimes placed before the first radical; whence we have from כ־ל־ז the following forms, כ־ל־ז־ל , כ־ל־ז־ל , כ־ל־ז־ל .

In Aphel we have כ־ל־ז־ל *he did badly*, שׁ־ל־ח־ל *he put on shoes*, כ־ל־ז־ל *he did well*.

In Pael and Ethpaal conjugations Olaph is generally changed into Yud; as, כ־ל־ז־ל *he prepared*, כ־ל־ז־ל־ל *he was prepared*. But we have שׁ־ל־א , שׁ־ל־א־א .

In the Ethpaal of ל־ז we have both forms; viz. ל־ז־ל־ל and ל־ז־ל־ל .

44. Verbs ״פּ and ״ד.

This class comprehends the two classes of Hebrew verbs terminating in ם and ן, and the three classes of Arabic verbs ending in ا, ي, و.

In the consideration of these verbs, we observe,
1st. When they receive an addition to the end,

	Peal.	Ethpeel.	Pael.
Præter. Sing. 3. masc.	יָצַח	יָצַח־לְאִי	יָצַח־לִּי
3. fem.	יָצַחְתְּ	יָצַחְתְּ־לְאִי	יָצַחְתְּ־לִי
2. masc.	יָצַחְתָּ	יָצַחְתָּ־לְאִי	יָצַחְתָּ־לִי
2. fem.	יָצַחְתְּ	יָצַחְתְּ־לְאִי	יָצַחְתְּ־לִי
1. com.	יָצַחְנוּ	יָצַחְנוּ־לְאִי	יָצַחְנוּ־לִי
Plur. 3. masc.	יָצַחוּ	יָצַחוּ־לְאִי	יָצַחוּ־לִי
3. fem.	יָצַחְתֶּינָה	יָצַחְתֶּינָה־לְאִי	יָצַחְתֶּינָה־לִי
2. masc.	יָצַחְתֶּם	יָצַחְתֶּם־לְאִי	יָצַחְתֶּם־לִי
2. fem.	יָצַחְתֶּנּוּ	יָצַחְתֶּנּוּ־לְאִי	יָצַחְתֶּנּוּ־לִי
1. com.	יָצַחְנוּ	יָצַחְנוּ־לְאִי	יָצַחְנוּ־לִי
Infinitive.	יָצַח	יָצַח־לְאִי	יָצַח־לִי
Imperative. Sing. masc.	יָצַח	יָצַח־לְאִי	יָצַח־לִי
fem.	יָצַחְתְּ	יָצַחְתְּ־לְאִי	יָצַחְתְּ־לִי
Plur. masc.	יָצַחוּ	יָצַחוּ־לְאִי	יָצַחוּ־לִי
fem.	יָצַחְתֶּנּוּ	יָצַחְתֶּנּוּ־לְאִי	יָצַחְתֶּנּוּ־לִי
Future. Sing. 3. masc.	יָצַח־נָא	יָצַח־נָא־לְאִי	יָצַח־נָא־לִי
3. fem.	יָצַחְתְּ־נָא	יָצַחְתְּ־נָא־לְאִי	יָצַחְתְּ־נָא־לִי
2. masc.	יָצַחְתָּ־נָא	יָצַחְתָּ־נָא־לְאִי	יָצַחְתָּ־נָא־לִי
2. fem.	יָצַחְתְּ־נָא	יָצַחְתְּ־נָא־לְאִי	יָצַחְתְּ־נָא־לִי
1. com.	יָצַחְנוּ־נָא	יָצַחְנוּ־נָא־לְאִי	יָצַחְנוּ־נָא־לִי
Plur. 3. masc.	יָצַחוּ־נָא	יָצַחוּ־נָא־לְאִי	יָצַחוּ־נָא־לִי
3. fem.	יָצַחְתֶּנּוּ־נָא	יָצַחְתֶּנּוּ־נָא־לְאִי	יָצַחְתֶּנּוּ־נָא־לִי
2. masc.	יָצַחְתֶּם־נָא	יָצַחְתֶּם־נָא־לְאִי	יָצַחְתֶּם־נָא־לִי
2. fem.	יָצַחְתֶּנּוּ־נָא	יָצַחְתֶּנּוּ־נָא־לְאִי	יָצַחְתֶּנּוּ־נָא־לִי
1. com.	יָצַחְנוּ־נָא	יָצַחְנוּ־נָא־לְאִי	יָצַחְנוּ־נָא־לִי
Part. act.	יָצַח־נָא	יָצַח־נָא־לְאִי	יָצַח־נָא־לִי
pass.	יָצַחְתָּ	יָצַחְתָּ־לְאִי	יָצַחְתָּ־לִי

the Olaph is either taken away or changed into Yud ; thus, אֲוֹלַם, אֲוֹלַם. This arises from the circumstance that Olaph is seldom found in the middle of a word beginning a syllable, or quiescent in the middle of a syllable.

2nd. Participles form the fem. gender according to the rules given in the Chapter on Nouns ; as, וֹלֵם fem. וֹלֵם, וֹלֵם fem. וֹלֵם.

3rd. Olaph in the 3rd. pers. sing. præt. of all the conjugations, except Peal, becomes Yud quiescent in ^z ; as, וֹלַם.

4th. The infin. is subject to the 1st rule ; but in other respects it is regular.

5th. In the imper. Peal and Ethpeel sing. masc., Olaph is changed into Yud ; in the former it rests in ^z, in the latter it makes a diphthong with ^v ; thus, וֹלַם and וֹלַם. But in the other conjugations Olaph remains and rests in ^o. In the fem. ^o makes a diphthong with ו. In the plural forms the third rad. is either taken away in all the conjugations ; or passes into ו quiescent ; thus, וֹלַם, וֹלַם.

In the Ethpeel imper. sing. masc. of וֹלַם or וֹלַם we have וֹלַם.

6th. In the fut. tense and participles, Olaph rests in ^o ; but before the affixes וֹ and וֹ it is taken away. Before the affix וֹ Olaph passes into Yud moveable ; as, וֹלַם.

In participles joined with pronouns, the third radical ׀ is changed into ׀ quiescent, for the most part in ׀; as, ׀׀׀׀, ׀׀׀׀׀.

In the plu. præt. Peal of the third person we have ׀׀׀ and ׀׀׀ for ׀׀׀, ׀׀׀. In some instances the Olaph is preserved when the affixes are annexed to them; as, ׀׀׀׀׀ *they loosed him.* Acts xvii. 14, ׀׀׀׀׀׀ *they called him.* Mark x. 49.

Some verbs in Peal change Olaph into Yud, and are declined as the præterite of the other conjugations; thus,

Plural.	Singular.
׀׀׀׀׀ ׀	׀׀׀׀׀ ׀
׀׀׀׀׀ ׀	׀׀׀׀׀ ׀
׀׀׀׀׀׀ ׀	׀׀׀׀׀׀ ׀
׀׀׀׀׀׀ ׀	׀׀׀׀׀׀ ׀
׀׀׀׀׀׀ ׀	׀׀׀׀׀׀ ׀

The verb ׀׀׀׀ is not of the Aphel conjugation, as is manifest from the vowel ׀ being under the Olaph. It is the Peal conjugation with Olaph prosthetic.

A few verbs of this class have ׀ in the sing. numb. masc. of the imper.; as, ׀׀׀׀ *drink*, ׀׀׀׀ *swear*.

In the 3rd. pers. plu. præt. and 2nd. pers. plu. imper. Peal, some verbs take the paragogic forms, ׀׀׀׀׀, ׀׀׀׀׀, ׀׀׀׀׀.

	Peal.	Ethpeel.	Pacl.
Præt. Sing. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Plur. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.	or		
Infinitive.			
Imper. Sing. masc.			
fem.			
Plur. masc.			
fem.			
Fut. Sing. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Plur. 3. masc.			
3. fem.			
2. masc.			
2. fem.			
1. com.			
Part. act.			
pass.			

45. Verbs "ד.

Verbs which have the second and third radicals the same lose the middle radical in the Peal, Aphel, Ethtaphal, Shaphel and Eshtaphal conjugations. The vowel of the middle radical expunged is remitted to the first. With the exception of this defect and a peculiarity in the act. part. Peal, the whole inflexion is quite regular. The Ethpeel, Pael and Ethpaal conjugations retain both the radicals, and are in every respect regular. But for the two last conjugations the *Palpel* and *Ethpalpal* forms are most frequently used; as, יָצַח *he drew*, עָרַב *he agitated*, גָּדַל *he magnified*, עָבַד , עָבַד , עָבַד , and גָּדַל for גָּדַל .

The imper. and fut. Peal receive on the second radical the vowel a or v , according to the rule laid down for these forms in the reg. verbs; thus, יָבֵשׁ *he will spoil*, יָרֵב *he will desire*.

In the act. part. Peal the middle radical is changed into Olaph, but it is pronounced as Yud; thus, רֹבֵץ is pronounced *Ro-yes*, § 11. When an addition is made to the end of this part., the Olaph with its vowel is usually taken away; as, רֹבֵץ , רֹבֵץ . Sometimes, however, the Olaph is retained, especially in the verb עָבַד *he entered*; as, עָבַד , fem. עָבַדְתִּי , plu. masc. עָבַדְתֶּם , fem. עָבַדְתֶּם . The passive participle Peal is regularly formed; as, עָבַד &c. Sometimes the first radical takes v ; as, עָבַד . Matth. xxi. 5.

Verbs which have Olaph for the second and third radicals preserve both of them in inflexion. See *doubly irregular verbs*.

In the part. Aphel the middle radical is sometimes retained having the *linea occultans*; as, שָׁדַדְדָּה *shadowing*.

The Olaph, characteristic of the Aphel conjugation, is sometimes retained with the præformatives; as, אֶהְבֵּבְבֵבְבֵב *to love*.

N.B. The 3rd. pers. sing. fem. fut. of all the conjugations both of regular and irregular verbs, has sometimes Yud at the end; as, תִּשְׁבַּחְיִי , תִּשְׁבַּחְיִי , תִּשְׁבַּחְיִי as well as תִּשְׁבַּחְיִי ; תִּשְׁבַּחְיִי .

The Objective Affixes attached to Verbs.

46. We have already seen that different affixes are added to verbs to mark the *person* and *number*; besides these, others are frequently attached, which may be called the objective affixes; thus, $\text{שָׁדַדְדָּהּ$ *she has slain thee*. If the verb be intransitive, then it must be translated with some preposition to preserve its connection with the pronoun. We will first give a Table of these Affixes.

When a Consonant precedes the Affix.

Sing.	Plu.
$\text{לִבְיָ} \text{ (} \text{לִבְיָ} \text{ imper.)}$	$\text{לִבְיָ} \text{ (} \text{לִבְיָ} \text{ imper.)}$
$\text{יָ} \text{ } \overset{\circ}{\text{—}}$	$\text{יָ} \text{ } \overset{\circ}{\text{—}}$
$\text{בְּ} \text{ } \overset{\circ}{\text{—}}$	$\text{בְּ} \text{ } \overset{\circ}{\text{—}}$
$\text{מִן} \text{ } \overset{\circ}{\text{—}}$	
$\text{מִן} \text{ } \overset{\circ}{\text{—}}$	

2nd. pers. masc. Præt., 3rd. pers. fem. Præt., and Nun preced.

Sing.	Plu.
$\text{לִבְיָ} \text{ } \overset{\circ}{\text{—}}$	$\text{לִבְיָ} \text{ } \overset{\circ}{\text{—}}$
$\text{יָ} \text{ } \overset{\circ}{\text{—}}$	$\text{יָ} \text{ } \overset{\circ}{\text{—}}$ ($\text{יָ} \text{ } \overset{\circ}{\text{—}}$ 2nd. masc. plu.)
$\text{בְּ} \text{ } \overset{\circ}{\text{—}}$	$\text{בְּ} \text{ } \overset{\circ}{\text{—}}$ ($\text{בְּ} \text{ } \overset{\circ}{\text{—}}$ 2nd. fem. plu.)
$\text{מִן} \text{ } \overset{\circ}{\text{—}}$	
$\text{מִן} \text{ } \overset{\circ}{\text{—}}$	

	Peal.	Aphel.	Ethtaphal.
Præter. Sing. 3. masc.	כָּן	אָכַן	אֲכַלְכֵן
3. fem.	כָּנְתָה	אָכַנְתְּ	אֲכַלְכֵנִי
2. masc.	כָּנְתָה	אָכַנְתָּ	אֲכַלְכֵנִי
2. fem.	כָּנְתְּ	אָכַנְתְּ	אֲכַלְכֵנִי
1. com.	כָּנְתָה	אָכַנְתָּ	אֲכַלְכֵנִי
Plur. 3. masc.	כָּנוּ	אָכְנוּ	אֲכַלְכֵנוּ
3. fem.	כָּנְתוּ	אָכְנָתְוּ	אֲכַלְכֵנָה
2. masc.	כָּנְתֶם	אָכְנֶתְמוּ	אֲכַלְכֵנֶם
2. fem.	כָּנְתֶינָה	אָכְנֶתְיָנָה	אֲכַלְכֵנֶינָה
1. com.	כָּנוּ	אָכְנוּ	אֲכַלְכֵנוּ
Infinitive.	לִכְנֹת	לְאָכֵל	לְאֲכַלְכֵן
Imper. Sing. masc.	כֹּן	אָכַן	אֲכַלְכֵן
fem.	כֹּנְתִי	אָכַנְתִּי	אֲכַלְכֵנִי
Plur. masc.	כֹּנוּ	אָכְנוּ	אֲכַלְכֵנוּ
fem.	כֹּנְתֵינָה	אָכְנֵינָה	אֲכַלְכֵנֶינָה
Fut. Sing. 3. masc.	יִכְנֹן	יִאָּכַן	יִאֲכַלְכֵן
3. fem.	יִכְנֹת	יִאָּכַנְתִּי	יִאֲכַלְכֵנִי
2. masc.	יִכְנֹת	יִאָּכַנְתָּ	יִאֲכַלְכֵנִי
2. fem.	יִכְנֹתְיָ	יִאָּכַנְתְּ	יִאֲכַלְכֵנִי
1. com.	יִכְנֹת	יִאָּכַנְתָּ	יִאֲכַלְכֵנִי
Plur. 3. masc.	יִכְנֹסוּ	יִאָּכְלוּ	יִאֲכַלְכֵנוּ
3. fem.	יִכְנֹתוּ	יִאָּכְנָתְוּ	יִאֲכַלְכֵנָה
2. masc.	יִכְנֹסוּ	יִאָּכְנֶתְמוּ	יִאֲכַלְכֵנֶם
2. fem.	יִכְנֹסוּ	יִאָּכְנֶתְיָנָה	יִאֲכַלְכֵנֶינָה
1. com.	יִכְנֹסוּ	יִאָּכְנוּ	יִאֲכַלְכֵנוּ
Part. act.	כֹּנֵן	לֹאֲכֵל	לֹאֲכַלְכֵן
pass.	כֹּנֵינָה	לֹאֲכֵנָה	לֹאֲכַלְכֵנָה

Vowel preceding.

Sing.	Plu.
ﻟﻢ	ﻟﻢ
ﻻ	ﻻﻟﻢ
ﻟﻢ	ﻟﻢ
ﻟﻢ, ﻟﻢ	(before Yud and in the Fut.)
ﻟﻢ (ﻟﻢ)	

It will not be necessary to extend the paradigm beyond the Peal conjugation, for the others are inflected like it. Whatever deviations there are will be given. Neither will it be necessary to give examples of irregular verbs, except that class of them which have Olaph for the third radical, and of which, on account of some striking peculiarities, particular notice must be taken.

The first and second persons of both numbers through both the tenses do not take the objective affixes of the same person, otherwise the signification would be reciprocal, which is usually expressed by certain conjugations.

In the præt. the third pers. plu. fem. has two forms, ﻟﻢ and ﻟﻢ, one the simple and the other the paragogic; each of them takes the affixes. There is also a masc. paragogic form ﻟﻢ.

Verbs of the sec. pers. plu. præt. of both genders do not receive the affixes ﻟﻢ and ﻟﻢ; instead of them are used the separate pronouns ﻟﻢ and ﻟﻢ.

The following transposition of vowels takes place in receiving the objective affixes:—

שָׁחַתְּ	becomes	שָׁחַתְּ
שָׁחַתְּנִי		שָׁחַתְּנוּ
שָׁחַתְּךָ		שָׁחַתְּכֶם
שָׁחַתְּנִי, שָׁחַתְּךָ		שָׁחַתְּנוּ, שָׁחַתְּכֶם
שָׁחַתְּנִי, שָׁחַתְּךָ		שָׁחַתְּנֵם, שָׁחַתְּתֵם
שָׁחַתְּנֵם		שָׁחַתְּתֵם

47. *Præterite.*

3rd. pers. sing. masc. שָׁחַתְּ he has slain.

שָׁחַתְּנִי he has slain me, שָׁחַתְּנוּ us, שָׁחַתְּךָ
 thee, masc.; שָׁחַתְּכֶם thee, fem.; שָׁחַתְּנֵם
 you, masc.; שָׁחַתְּתֵם you, fem.; שָׁחַתְּנֵם
 him, שָׁחַתְּתֵם her, שָׁחַתְּנֵם them, masc.;
 שָׁחַתְּתֵם them, fem.

3rd. pers. sing. fem. שָׁחַתְּ she has slain.

שָׁחַתְּנִי she has slain me, שָׁחַתְּנוּ us, שָׁחַתְּךָ
 thee, masc.; שָׁחַתְּכֶם thee, fem.; שָׁחַתְּנֵם
 you, masc.; שָׁחַתְּתֵם you, fem.; שָׁחַתְּנֵם
 him, שָׁחַתְּתֵם her, שָׁחַתְּנֵם them,
 masc.; שָׁחַתְּתֵם them, fem.

2nd. pers. sing. masc. שָׁחַתְּ .

שָׁחַתְּנִי thou hast slain me, שָׁחַתְּנוּ us,
 שָׁחַתְּךָ him, שָׁחַתְּתֵם her שָׁחַתְּנֵם
 them masc.; שָׁחַתְּתֵם them, fem.

2nd. pers. sing. fem. مَلَأْتِ .

مَلَأْتِ thou hast slain me, مَلَأْتِنَا us,
 مَلَأْتِهِ him, مَلَأْتِهَا her, مَلَأْتَهُمْ
 them, masc.; مَلَأْتِي them, fem.

1st. pers. sing. مَلَأْتُ

مَلَأْتُكَ thee, masc.; مَلَأْتُكِ thee, fem.;
 مَلَأْتُكَ you, masc.; مَلَأْتُكِ you, fem.;
 مَلَأْتُكَ him, مَلَأْتُهَا her, مَلَأْتُهُمْ
 them, masc.; مَلَأْتُي them, fem.

3rd. pers. plu. masc. $\text{مَلَأُوهُ$ or مَلَأُوهُم .

مَلَأُوهُم me, مَلَأُوهُنَا us, مَلَأُوهُكَ thee,
 masc.; مَلَأُوهُكِ thee, fem.; مَلَأُوهُكَ you,
 masc.; مَلَأُوهُكِ you, fem.; مَلَأُوهُهُم him,
 مَلَأُوهُهَا her, مَلَأُوهُهُمْ them, masc.;
 مَلَأُوهُي them, fem. The other form becoming
 مَلَأُوهُم takes the affixes of the 2nd. pers. sing. masc.

3rd. pers. plu. fem. مَلَأُوهُنَّ or مَلَأُوهُنَّهِنَّ .

مَلَأُوهُنَّهِنَّ me, مَلَأُوهُنَّهِنَا us, $\text{مَلَأُوهُنَّهِنَّكَ}$ thee,
 masc.; $\text{مَلَأُوهُنَّهِنَّكِ}$ thee, fem.; $\text{مَلَأُوهُنَّهِنَّكَ}$ you,
 masc.; $\text{مَلَأُوهُنَّهِنَّكِ}$ you, fem.; $\text{مَلَأُوهُنَّهِنَّهُم}$ him,
 $\text{مَلَأُوهُنَّهِنَّهَا}$ her. The other form becoming مَلَأُوهُنَّهِنَّ
 takes the affixes of the 2nd. pers. sing. masc.

2nd. pers. plu. masc. לֹאֲנִיִּם .

לֹאֲנִיִּם me, לֹאֲנֵנוּ us, לֹאֲנֵהוּ
..... him, לֹאֲנֵיהָ her.

2nd. pers. plu. fem. לֹאֲנֵיכֶם .

לֹאֲנֵיכֶם me, לֹאֲנֵנוּכֶם us, לֹאֲנֵיהֶם
..... him, לֹאֲנֵיהֶן her.

1st. pers. plu. לָנוּ .

לָנוּ thee, masc.; לָנוּךְ thee, fem.;
 לָנוּךְ you, masc.; לָנוּכְךְ you, fem.;
 לָנוּהוּ him, לָנוּהָ her.

Infinitive. לְהַשִּׁיב .

לְהַשִּׁיבֵנִי to slay me, לְהַשִּׁיבֵנוּ us, לְהַשִּׁיבֵךְ
thee, masc.; לְהַשִּׁיבֵיכֶם thee, fem.; לְהַשִּׁיבֵהוּ
you, masc.; לְהַשִּׁיבֵיהֶם you, fem.; לְהַשִּׁיבֵהָ
him, לְהַשִּׁיבֵיהָ her.

Imperative. לְהַשִּׁיב .

2nd. pers. sing. masc.

לְהַשִּׁיבֵנִי me, לְהַשִּׁיבֵנוּ us, לְהַשִּׁיבֵהוּ
him, לְהַשִּׁיבֵיהָ her.

2nd. pers. sing. fem. לְהַשִּׁיבֵיכֶם .

לְהַשִּׁיבֵיכֶם me, לְהַשִּׁיבֵנוּכֶם us, לְהַשִּׁיבֵיהֶם
him, לְהַשִּׁיבֵיהֶן her, fem.

Plu. numb. 2nd. pers. masc. אֲנִי, אֲנֵינוּ.

אֲנִי OR אֲנֵינוּ *me*, אֲנִי OR אֲנֵינוּ
 *us*, אֹתְךָ OR אֹתֵינוּ *him*, אֶתְךָ OR
 אֶתְךָ *her*.

2nd. pers. fem. אַתְּ.

אֲנִי OR אֲנֵינוּ *me*, אַתְּ OR אַתְּ
 *us*, אֹתְךָ OR אֹתֵינוּ *him*, אֶתְךָ OR
 אֶתְךָ *her*.

Future Tense.

3rd. pers. sing. masc. יֵאָמֵר.

אֲנִי *me*, אֲנֵינוּ *us*, אַתְּ *thee*,
 masc.; אַתְּ *thee*, fem.; אֲתָּא *you*,
 masc.; אֲתָּא *you*, fem.; אֹתְךָ
him, אֶתְךָ *her*.

2nd. pers. sing. fem. אַתְּ.

אֲנִי *me*, אֲנֵינוּ *us*, אֹתְךָ
 *him*, אֶתְךָ *her*.

3rd. pers. plu. masc. יֵאָמְרוּ.

אֲנֵינוּ *me*, אֲנֵינוּ *us*, אַתְּ
thee, masc.; אַתְּ *thee*, fem.; אֲתָּא
 *you*, masc.; אֲתָּא *you*, fem. אֹתְךָ
 *him*, אֶתְךָ *her*.

3rd. pers. fem. plu. נִשְׁמָעִים

נִשְׁמָעִים me, נִשְׁמָעִים us, נִשְׁמָעִים
 thee, masc.; נִשְׁמָעִים thee, fem.; נִשְׁמָעִים
 you, masc.; נִשְׁמָעִים you, fem.; נִשְׁמָעִים
 him, נִשְׁמָעִים her.

Participles are seldom found with the objective affixes; when they are, the modification they undergo is the same as that for nouns.

48. Observations.

Præterite with Affixes.

It will be observed from the foregoing examples, that verbs and nouns have nearly the same vowel changes; thus, שָׁמַע , when it takes the affixes, remits the ָ to ֹ (see p. 119), which is similar to שָׁמַע , שָׁמַע . In the other persons of the sing. the vowel is retained on the second radical to avoid three letters coming together without a vowel. In the third person plural of both genders the ָ is put back on the first letter, ֹ receives ָ , and ֹ of the fem. is taken away. The first and second persons plu. preserve both vowels unchanged.

Verbs having ָ with the second rad. retain it in those places where ָ is found in שָׁמַע .

Verbs having Olaph or Yud for the first radical may be referred to שָׁמַע ; for whenever ֹ is destitute of a vowel, there Olaph has ָ and Yud ָ ; when ֹ has ָ , Olaph and Yud have the same.

is lost in the others. The remaining persons keep both vowels in all the forms.

The verb פָּ *with Affixes.*

The forms which end in ִ , viz., præt. Peal m.; Imp. Pael, Aphel and Shaphel in 3rd. pers. sing. masc. cast away ִ , but retain the vowel ֹ , by which the suffixes are annexed to the verb; as, פָּנִי , פָּנִי , פָּנִי , פָּנִי . In the Inf. Peal the ִ is changed into ֹ moveable; as, פָּנִי , פָּנִי , פָּנִי ; but before פָּ and פָּ the ִ is removed, although ֹ is retained; as, פָּנִי , פָּנִי .

Those forms of the verb ending in ִ , such as the futures and participles, when they use the affixes, are accustomed to change ִ into ֹ , the vowel being retained; as, פָּנִי , פָּנִי .

There is this peculiarity in the forms terminating in ֹ , that they change ֹ into ֹֹ or ִֹ ; as, פָּנֹֹ , or פָּנִֹ , פָּנֹֹ , or פָּנִֹ .

The form פָֹֹּ , which is the termination of the 3rd. pers. præt. plu. of all the conjugations except Peal, is changed before the affixes into פָֹֹּ ; as, פָֹֹּ *they tempted*, פָֹֹּ , פָֹֹּ .

In those parts of the verb which end in ֹֹ , the vowel is either expunged, and the ֹ becomes moveable, or both ֹ and ֹֹ are retained; as, פָֹֹּ , פָֹֹּ , פָֹֹּ , פָֹֹּ .

Affix Sing.	1 Masc.	2 Masc.	2 Fem.
Præt. Peal. 3. masc.	كَبَّ	كَبَّ	كَبَّ
3. fem.	كَبَّتْ	كَبَّتْ	كَبَّتْ
2. masc.	كَبَّبْتَ		
2. fem.	كَبَّبْتِ	*	
1. com.	كَبَّبْنَا	كَبَّبْنَا	كَبَّبْنَا
Plur. 3. masc.	كَبَّبُوا	كَبَّبُوا	كَبَّبُوا
3. fem.	كَبَّبْنَ	كَبَّبْنَ	كَبَّبْنَ
2. masc.	كَبَّبْتُمْ		
2. fem.	كَبَّبْتُنَّ		
1. com.		كَبَّبْنَا	كَبَّبْنَا
Infinitive.	كَبِّ	كَبِّ	كَبِّ
Imper. Sing. masc.	كَبِّ		
fem.	كَبِّي		
Plur. masc.	كَبَّبُوا		
fem.	كَبَّبْنَ		
Fut. Sing. 3. masc.	يَكْبِبُ	يَكْبِبُ	يَكْبِبُ
Plur.	Retains the form of the regular verb.		
Pael. Præt. Sing 3 masc.	كَبَّبَ	كَبَّبَ	كَبَّبَ
3 fem.	كَبَّبَتْ	كَبَّبَتْ	كَبَّبَتْ
Plur. 3 masc.	كَبَّبُوا	كَبَّبُوا	كَبَّبُوا
The other persons follow the form of the regular verb.			Aphel and
Imper. Sing. masc.	كَبِّ		
fem.	كَبِّي		
Plur. masc.	كَبَّبُوا		
fem.	كَبَّبْنَ		

with the affixes much more frequently than the paragogic; as, שׁוּבְּוֹ° | *they healed him*, is found rather than שׁוּבְּוֹ° |.

49. *Doubly Defective Verbs.*

The irregularities in verbs, it has been already observed, are produced by having as a radical one of the letters Olaph, Vau, Yud or Nun, which in certain situations is dropped, or by having the second and third radicals the same. There may be roots having more than one radical, which is subject to elision or quiescence. Of course it will not happen at the same time that all the letters will disappear or become quiescent; for the principles on which these peculiarities depend cannot operate simultaneously by any combination of circumstances so as to produce this effect. It will therefore follow that some letters of the root must remain in every part of the conjugation, and that in general no two consecutive letters can be at the same time subject to defect. It will be sufficient to consider a few instances of doubly irregular verbs, which may be divided into the following classes.

1st. Verbs with the first radical a Nun and the third Olaph; as, נָּוַ° | *he injured*, Ethpeel נָּוַ° |, where Olaph is changed into Yud; Aphel נָּוַ° |, where the initial Nun is assimilated. So we have נָּוַ° | *he tempted*, Aph. נָּוַ° |.

2nd. Verbs having the first and third radicals Olaph ; as, ׀ז׀ *he came*, fut. Peal ׀ז׀ן , inf. ׀ז׀ן , imper. ׀ז׀ , Aph. ׀ז׀ן which possess the defects both of ׀ז׀ and ׀ן . Again, ׀ן׀ *he lamented*, fut. ׀ן׀ן , inf. ׀ן׀ן , imper. ׀ן׀ .

3rd. Those with the first radical Yud and the third Olaph ; as, ׀ש׀ , or ׀ש׀ן *he swore*, ׀ש׀ן׀ *I have sworn*, ׀ש׀ן׀ן *he will swear*, ׀ש׀ן׀ן׀ *to swear*, imper. ׀ש׀ן׀ Aph. ׀ש׀ן׀ן׀ . ׀ש׀ן׀ *he grew*, fut. ׀ש׀ן׀ן׀ , inf. ׀ש׀ן׀ן׀ , imper. ׀ש׀ן׀ן׀ Aph. ׀ש׀ן׀ן׀ן׀ .

4th. Verbs having the second and third radicals Olaph. ׀ן׀ *he forbade*, whence 3rd. pers. præter. plu. ׀ן׀ן׀ , inf. ׀ן׀ן׀ , imper. ׀ן׀ן׀ , fut. ׀ן׀ן׀ן׀ . ׀ן׀ן׀ *he laboured*, fut. ׀ן׀ן׀ן׀ , inf. ׀ן׀ן׀ן׀ , imper. ׀ן׀ן׀ן׀ , Aph. ׀ן׀ן׀ן׀ , or ׀ן׀ן׀ן׀ .

׀ן׀ן׀ has the shortened form of the fut. ׀ן׀ן׀ , as well as the ordinary ׀ן׀ן׀ן׀ .

50. *Quadriliteral Verbs.*

The Syrians have some verbs composed of more than three letters ; they are not numerous, and as in Hebrew and Arabic, are chiefly derived from triliteral roots. They are formed by the addition or repetition of a letter, and undergo little or no alteration when the prefixes and affixes are annexed.

I. By the repetition of one or two of the letters

of the trilateral root, and chiefly in those cases when the second and third radicals are the same, or the middle radical Vau (see § 42, 45); thus,

הָרַחֵק *he dragged along*, from הָרַחַק *he dragged*; הָרַחֵק *he was exasperated*, from הָרַחַק *he was bitter*.

הָרַחֵק *he did often, or practised*, from הָרַחַק *he did, or made*; הָרַחֵק *he was made, or became lazy*, from הָרַחַק *he was lazy*. It will be seen from these and the following examples, that the general effect of the duplication is to give increased intensity to the signification of the original word.

II. Instances of two of the radicals being repeated are, הָרַחֵק *he dreamed for a long time*, from הָרַחַק *he dreamed*; הָרַחֵק *he imagined*, from הָרַחַק .

III. Some appear to be compounded of two verbs; as, הָרַחֵק *he was put to shame*, from הָרַחַק *he was base*, and הָרַחֵק *he insulted*.

IV. By the addition of a letter to the beginning of a word.

(1) הָרַחֵק ; as, הָרַחֵק *he made poor*, הָרַחֵק *he became poor*, from the Arabic سَكِن *he was poor*.

(2) הָרַחֵק ; as, הָרַחֵק *he hastened, he urged*, from הָרַחַק . This is probably a variety of Shaphel.

(3) הָרַחֵק ; as, הָרַחֵק *he taught*, from הָרַחַק *he adhered to, followed*.

The letter Vau is sometimes inserted in the middle of a word; as, פָּסַדְו *he twisted*, פָּסַדְוֹל *he was perplexed*, from the root פָּסַד *he bound*; בָּרַעְו *he bore, endured, expected*, from בָּרַע .

Sometimes we have ו ; as, עָשָׂו *he did wrong*, from עָשָׂה *he changed*, נָשָׂה *he carried, endured, supported*, from נָשָׂה . ו ; as, עָשָׂה *he persevered*, from עָשָׂה *he was strong*. ו ; as, גָּלְגָּלְו *he rolled*, from גָּלְגָּל .

At the end of a word we find sometimes the letter ו ; as, בָּרַעְו *he made domestic*, בָּרַעְוֹל *he was treated familiarly*, from בָּרַע *a house*; בָּרַעְוֹל *he subdued*, from בָּרַעְוֹל or בָּרַעְוֹל *under, beneath*. Common forms of this kind are בָּרַעְוֹל , בָּרַעְוֹל , and בָּרַעְוֹל .

It is unnecessary to give more examples; we will only observe that, in the process of conjugation, these verbs follow in general the principles laid down for trilaterals.

51. PARTICLES.

Under this term may be comprehended words which are used in explaining, modifying, and connecting the principal parts of a sentence. They embrace therefore, Adverbs, Prepositions, Conjunctions, and Interjections.

Adverbs.

1st. Of time.

בְּיָמֵי *at once, together*, בְּיָמֵי *when?* בְּיָמֵי or בְּיָמֵי

yesterday, לְאַחֵרִים in the end, at length, אַחֲרָיִם afterwards, אַחֲרָיִם then, עַתָּה now, עַתָּה or הַיּוֹם to-day, כִּיבָרְךָ perhaps, לְפָנֶיךָ before, מִיְדַבְּרִים immediately, מָחָר to-morrow, מִכּוֹלֵי עֵת at any time, עַד עַתָּה not yet, עַד מָתַי till when? how long? עַד עַתָּה until now, בְּעֵת פְּעֻמָּה suddenly.

2nd. Of place.

אֵימָה where? כֹּה here, hither, מֵעַתָּה hence, עַד מָתַי whither? which way? שָׁמָּה there.

Adverbs of various kinds.

כֵּן how? כֵּן greatly, very, כִּלְכֵּל , כִּלְכֵּל only, מַאֲלָלִים $\mu\alpha\lambda\lambda\omicron\nu$, especially, more, אֱמֶתֶת truly, מֵאֲדָמָה more, רַחֲמַיִם or רַחֲמַיִם quickly, מְעַט little, כְּעַתָּה already, כִּיבָרְךָ (for כִּיבָרְךָ as I have said) namely, as, like, אֵי yes, it is so, וְכִי whether? pray? אִם i. e., or, אֵימָה where is he? (which is formed from the adverb אֵימָה and the personal pronoun הוּא), שָׁמָּה in the same place, מֵאֵימָה from whence? עַתָּה now, therefore, מְעַט gratis, for nothing, כִּלְכֵּל wholly, כִּיבָרְךָ but, אֵי , לֹא not, אַחֲרָיִם lastly, בְּרִשְׁתָּהּ firstly, בְּרִשְׁתָּהּ secondly. From any adjective, an adverb may be formed by adding the termination אֵי ; as, אֵימָה divinely, אֵימָה justly.

Prepositions.

Some Prepositions are prefixed to verbs, nouns, &c., and others are separate words. Those most commonly used are כּ *in*, לְ *to*, לְעִם *to, with*, מִן *from*, בֵּין, לְבֵין or לְמֵין *between*, בְּלֵין *without*, בְּלֵין, בְּלֵין *without*, אַחֲרַי, אַחֲרַי *after*, לְמַעַן *for*, אֵין, אֵין *about*, כַּגְּבַל *against*, כַּגְּבַל *because of*, כַּגְּבַל *upon or against*, עִם *with*, קִדְמָה *before*, לְפָנַי *according to*, קִדְמָה *at, near, in the possession of*, קִדְמָה *before*, לְמַטְלַי or לְמַטְלַי *under*.

Conjunctions and Interjections.

These are אוֹ *or*, אִמְרַי, לְעִם *as*, אֲלֵי אֲלֵי *but*, אִי אִי *if not, unless*, אִי *if*, אִי אִי *if not*, אִי *if*, כֵּן *therefore*, כֵּן *γὰρ, for*, כֵּן *as, because*, אֲלֵי *δὲ, but*, אֲלֵי *lest by chance*, אֲלֵי *therefore*, וְ *and*, כֵּן *when*, אֲלֵי *interrog.* אֲלֵי *truly*, אֲלֵי *when*, אֲלֵי *therefore*, אֲלֵי *whilst not*, אֲלֵי *before*, אֲלֵי *until*, אֲלֵי *also*, אֲלֵי *although*.

The Interjections are הִנֵּה *behold*, אֵי, אֵי *O!* אֵי *O that!* אֵי *woe!* אֵי *I pray*, אֵי *pray* (Heb. אֵי), אֵי *far be it!* אֵי *hail!* *happy!*

S Y N T A X .

52. *Syntax of Nouns.*

THE Noun which is put in a state of construction must precede that which qualifies it or limits its signification ; thus, אִמּוֹתָיו בֶּטֶן *the womb of his mother*, בְּחֶמְדִּי חֶמֶץ *the half of my goods*. This is the reverse of what takes place in Greek and Latin, where the second noun is the one whose form is modified, and this modification is termed the genitive case.

The genitive in Hebrew is indicated by the first noun being put in the constructive state ; but, besides this mode in Syriac, it is also very frequently done by placing בְּ before the second noun, as will be presently more especially noticed. The reason of the latter method may be this ; that many nouns in the masc. sing. and plu. fem. having the same form in both states, it became necessary to introduce some mark of distinction. Hence it is that examples of the constructive state for denoting the genitive are much more frequent in the plu. masc. than in the sing. masc. and in the sing. fem. than in the plu. fem. ; as, $\text{פְּנֵי אֲפֶת לְעֵמֶק}$ *face of the deep*, Gen. 1. 2 ; בְּנֵי יִשְׂרָאֵל *the children of Israel*, בְּיָמֵי נֹחַ *in the days of Noah*,

Bar. Heb. 397. 2; $\text{לְאִשְׁרָיִם} \text{ מִלִּפְתֵּי} \text{ אֱלֹהִים}$ *the words of God*, $\text{שָׁנֵי} \text{ יָמַי}$ *the years of my life*, Ephr. Syr. 3. 428. Other examples, where the absolute and const. states have the same form, are בְּיָד , כְּדָבָר , עִלָּו , מִן , מִן , and many more.

Two nouns sometimes come together in regimen, and the second has the force of an adjective; as, $\text{אָזְנוֹ} \text{ יְמִינוֹ}$ *his right ear*, Luke xxii. 50; $\text{עֵינֵי} \text{ יְמִינוֹ}$ *thy right eye*, Matth. v. 29. See § 22.

The genitive is used not only actively, but passively; i. e. the noun which is put in the gen. is not always the subject, but the object of a preceding noun; as, Jud, ix. 24, $\text{בְּיָדָם} \text{ נִשְׁבְּטָה} \text{ הַנֶּזֶק} \text{ לְעֶבְרֵי} \text{ נָדַבְחִיל}$ *the injury (done) to the seventy sons of Nadufhil*; also in Isaiah xxvi. 11, we have $\text{בְּעֵינֵי} \text{ אֲנִי} \text{ חֲמַד}$ *envy (at) the people*.

Although proper names seldom receive a genitive, yet the names of countries, cities, rivers, &c., for the sake of an accurate description, do sometimes admit of this construction; as, $\text{בְּיַם} \text{ יְהוּדָה} \text{ בֵּית} \text{ לֶחֶם}$ *Bethlehem of Judah*, 1 Sam. xvii. 12.

A noun is often found in the constructive for the absolute state, when it is followed by another having a preposition prefixed; as, $\text{קַבְּלֵי} \text{ פָּנִים}$ *acceptors of faces*, i. e. *hypocrites*, where we have פָּנִים for $\text{פְּנֵי} \text{ פָּנִים}$, Matth. xiv. 3; $\text{בְּיַם} \text{ אֲשֶׁר} \text{ בֵּין} \text{ אֲרָם}$ *blessed among*

women, where we have $\Delta\text{בְּנֵי־אִשָּׁה}$ for בְּנֵי־אִשָּׁה , Luke·i. 28; $\text{בְּנֵי־אִשָּׁה} \text{ דֹּבֵר}$ denying kindness, i. e. ungrateful, בְּנֵי־אִשָּׁה for בְּנֵי־אִשָּׁה , 2 Tim. iii. 2. The preposition is sometimes separated from the noun; as, $\text{בְּנֵי־אִשָּׁה} \text{ דֹּבֵר}$, 1 Tim. i. 10, where we have בְּנֵי־אִשָּׁה for בְּנֵי־אִשָּׁה .

The definite state in its primary office is undoubtedly intended to express a definite sense, *i. e.* it is used to direct the attention to a particular object or objects known either by universality or pre-eminence, or described previously by some circumstance; as, $\text{בְּנֵי־אִשָּׁה} \text{ דֹּבֵר}$ the hour was come, $\text{אֲנִי הֵנִי} \text{ אֲנִי הֵנִי}$ I am the vine. It occurs in all the cases where the Hebrew article is used, as may be observed by comparing the Hebrew Bible with its Syriac version. From the same comparison it may also be seen that Syr. nouns are put in the def. state in numerous instances where the Hebrew article in the corresponding words is omitted. Indeed this state has become of much more general usage than in all probability it originally had, and many examples are found where the definite form is employed, which seem to show that it and the absolute are put indiscriminately for one another; for there is no apparent reason why one should have been used in preference to the other. The consequence is that no certain rule can be given for using the definite state. At the same time its analogy to the Hebrew ה is very certain, and there is no doubt in the early period of the language it was bound by the same laws.

The definite state has so often usurped the province of the absolute, that the latter has in some instances become almost obsolete. Agrell, however, is quite incorrect when he says in his *Supplementa Syntaxeos Syriacæ*, p. 73. “Absolutum נְקִמָּה *mulieres, uxores*, non nisi bis reperi, nempe in Assem. T. III. P. I. p. 252 col. 2 line 16, a fine et T. III. P. II. p. 320 line 7 a fine, quam contra ea emphaticum נְקִמָּה plus millies occurrit.” See Gen. xi. 22, 23, 24, &c., where the absolute form of this noun in the plural is seen. The following are instances in which the absolute and definite forms are used indiscriminately: אַרְבָּעִים *forty years*, Bar Hebræus p. 20, l. 4, and אַרְבָּעִים *ib.* p. 19, lines 7, 8; אַרְבָּעִים אַרְבָּעִים Luke xiii. 7, אַרְבָּעִים אַרְבָּעִים , Bar. Heb. p. 17, line 9; בְּלִי סוֹף *without end, i. e. infinite*, *ib.* p. 334, line 1, and בְּלִי סוֹף , *ib.* p. 544, line 13; בְּלִי סוֹף *innumerable* *ib.* p. 596, lines 7, 9, and בְּלִי סוֹף *ib.* p. 577, line 15; כֹּהֲנֵי יוֹמִים *daily*, *ib.* p. 467, and כֹּהֲנֵי יוֹמִים *ib.* p. 389, line 5 from the end; כֹּהֲנֵי יוֹמִים *every year*, *ib.* p. 240 line 4 from the end, and כֹּהֲנֵי יוֹמִים *ib.* p. 28, line 11; כֹּהֲנֵי יוֹמִים *suddenly*, Luke ii. 13, and כֹּהֲנֵי יוֹמִים *ib.* IX. 39; כֹּהֲנֵי יוֹמִים *one hour*, Matth. xxvi. 40, and כֹּהֲנֵי יוֹמִים *Rev.* xvii. 12.

When the discourse is respecting some individual thing of a species, the def. state is used frequently in connection with some such word as כֹּהֲנֵי יוֹמִים ; as, כֹּהֲנֵי יוֹמִים כֹּהֲנֵי יוֹמִים *a certain youth*, Mark xiv. 51; כֹּהֲנֵי יוֹמִים כֹּהֲנֵי יוֹמִים *a certain fig-tree*, Matth. xxi. 19.

The def. state is very frequently found where in Hebrew the constructive would be employed. In

such cases ; is usually prefixed to the following noun ; as, $\text{פֶּסַח} \text{ ; } \text{חַג} \text{ } \text{פֶּסַח}$ *feast of the passover*, John xiii. 1 ; $\text{כְּבוֹד} \text{ ; } \text{כְּבוֹד}$ *the glory of God*, John xi. 4. See § 21. This construction may be equivalent to $\text{לְ} \text{אֲשֶׁר}$ or שֶׁ in Hebrew, which serves sometimes as a circumlocution for the constructive state.

Several words are sometimes found to intervene between the first and second of the nouns so constructed ; as, $\text{וְזֶה} \text{ ; } \text{בְּנֵי} \text{ } \text{רַחֵל} \text{ } \text{בְּנֵי} \text{ } \text{רַחֵל}$ *that Jethro was the son of Raguel*. Mār Jacob's Scholia by Phillips, p. 11.

The proper names of men do not admit a definite state. A few appear to have it, because they terminate with Olaph ; but such nouns are in the absolute state.

A noun is put in apposition with another for the purpose of defining or explaining more clearly. Hence we frequently find employed in this manner nouns like אִיִלָּה *island*, עִיר *city*, &c. So also כָּל with an affix, when placed after the substantive, may be mentioned ; as, $\text{כָּל} \text{ } \text{עַמֵּי}$ *the people, all of them*, i. e. *the whole people*.

A noun in a sentence has sometimes to be translated into English prefaced by such expressions as, *according to*, *with respect to*, *that which attains to*, &c ; as, $\text{כִּי} \text{ } \text{עֲדָה} \text{ } \text{עֲדָה} \text{ } \text{עֲדָה}$ *only* (with respect to) *the throne I will be greater than thou*, Gen. xl. 41 ; $\text{כִּי} \text{ } \text{עֲדָה} \text{ } \text{עֲדָה}$ (according to) *the number of all them*, Job i. 5.

agree generally with their substantive in gender and number. The exceptions to this rule are the same as in Hebrew.

When an adjective, or passive participle, has the office of the predicate, the logical copula being expressed or understood, it is put in the absolute state with the same gender and number as its substantive, and before it; as, $\text{זָכַרְתִּי אֶת־חַטֹּאתַי וְהֵנִי מֵרַע$ *my sin is greater than* Gen. iv. 13. Occasionally the adjective or participle is put after the substantive; as, $\text{הֵיכָל־הַמִּשְׁכָּן מֵעַתָּה מֻכְרָם$ *the feast is prepared*. Matth. xxii. 8.

An adjective is usually placed after the substantive which it qualifies; as, $\text{רוּחַ אֱשֵׁרָה טָמֵא$ *the unclean spirit*. Some exceptions to this rule exist: when an adjective is made the important word in the sentence, it takes precedence of its substantive; such adjectives are the epithets of saints, holy men and women, &c.; as, $\text{בְּרֵכְתֵךְ אֱלֹהֵינוּ פָּאֹלְסָטוֹס$ *blessed Paul*, $\text{בְּרֵכְתֵךְ אֱלֹהֵינוּ מְרִיָּם$ *blessed Mary*, &c.

If an adjective, or passive participle be used as an epithet, and it be found in the absolute state, the Dolath is prefixed to it; as, $\text{דָּלִיחַ הָיָה הַדָּג$ *the dry fish*. Knos. Chrest. p. 76. The same rule is observed with respect to an active participle, used either participially or as an adjective; as, $\text{מָקוֹם גָּבֹהַּ$ *a high place*. Bar. Heb. p. 288.

Negative adjectives are expressed in various ways. 1st by אֵין put before an adjective in the definite state,

when it is used as an epithet ; as, $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *illegitimate* ; $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *irrational* ; $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *indivisible* ; $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *incomprehensible*. When the negative adjective is employed as a predicate, then it is expressed by placing לְעֵצָה before it in its absolute state ; as, $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *infinite is God*.

לְעֵצָה sometimes makes the adjective negative. The adjective is in the absolute state and employed as an epithet ; as, $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *inexplicable*.

A negative adjective is sometimes expressed by לְעֵצָה put before a substantive ; as, $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *without a blot, i.e. immaculate* ; $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *without blood, i.e. bloodless*, $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *without death, i.e. immortal*. A לְעֵצָה is found prefixed to the substantive ; as, $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *without knowledge, i.e. ignorant*.

When several substantives come together, and an adjective or participle is added to them, it is put in the plural number and masc. gender. See Rom. xvi. 21.

The word לְעֵצָה *all* is placed *before* its substantive, and indulges in a pleonastic use of the pronominal affixes ; as, $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *the whole multitude*, Acts. xv. 12 ; $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *all the chief priests*, lit. *all of them, the chief priests*, Matth. ii. 4 ; $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ *and he took all Asia*, Bar Heb. p. 39.

In the comparative degree there is sometimes an ellipsis of the adjective by which the sort or reason of the comparison is indicated ; as, $\text{לְעֵצָה} \text{וְ} \text{לְעֵצָה}$ (clearer)

stone, John ii. 6. So also when thousands are to be numbered, the same observation applies to the numeral which numbers them; as, $\text{חַמֵּשָׁתָּא מֵאָה}$ *five thousand*, Mark vi. 44, and עֶשְׂרִים אֶלֶף Matth. xiv. 21.

Cardinal numbers are frequently found to occupy the place of ordinals. In Luke i. 59, we have שְׁמֹנֶה יָמִים ; שְׁמֹנֶה יָמִים lit. *the day which is eight*, i.e. *the eighth day*; so also, שְׁלֹשָׁה שָׁעוֹת *at three hours*, i.e. *at the third hour*, Matth. xx. 3; שֵׁשׁ שָׁעוֹת *six hours*, i.e. *the sixth hour*, Matth. xxvii. 45. In many places cardinal numbers are used for ordinals, and the noun numbered precedes in the constructive state; as, $\text{אֶתְּחִיל בְּשָׁנָה אֶחָדָה}$ *to the first year*, lit. *the year of one*, Dan. i. 21; $\text{בְּשָׁנָה אֶחָדָה וְשֵׁשׁ מֵאוֹת וְאֶחָד}$ lit. *in the year of six hundred and one*, i.e. *in the six hundred and first year*, Gen. viii. 13; $\text{בְּשָׁנָה אֶחָדָה וְשֵׁשׁ מֵאוֹת וְאַרְבָּעִים}$ *the six hundred and fourth year*, Bar Heb. p. 100. A cardinal number is in a few instances put before its noun in the constructive state; as, in Matth. iv. 25, we have עָשְׂרִים עִירִים *ten cities*, *the Decapolis*, lit. *a decade of cities*.

Ordinals, like adjectives, when joined to substantives, are found in the same gender; as, $\text{שְׁלֹשָׁה כְּתוּבִים}$ *the third seal*, $\text{שְׁלֹשָׁה בְּהֵמָה}$ *the third beast*, Rev. vi. 5. The same rule is observed for cardinals, whether they be employed as cardinals, or whether they perform the office of ordinals.

When the thing numbered precedes the cardinal number, it is usually put in the def. state; as,

שָׁנָה אֶחָדָה | *one year*, Bar Heb. p. 22. יָמֵי עֶשְׂרִים | *ten days*, Rev. ii. 10. Occasionally it is found in the absolute state; as, שָׁנָה שְׁלֹשָׁה | *three years*, Luke iv. 25.

When the thing numbered follows the number, it is generally put in the absolute state; as, שְׁלֹשָׁה שָׁנָה | *three years*, Luke xiii. 7. Now and then it is found in the def. state; as, יָמֵי שְׁלֹשָׁה | *three days*, Rev. xi. 11.

The half of any thing is ordinarily expressed by חֲמִישָׁה; as, יָמֵי שְׁלֹשָׁה וְחֲמִישָׁה | *three days and a half*, Rev. xi. 9, 11; or by חֲמִישָׁה זֶה; as, חֲמִישָׁה זֶה הַיָּדָה | *the half of my goods*, Luke xix. 8.

In designations of weights, measures, and times, the noun which expresses the weight, &c. is sometimes omitted, though not so frequently as in Hebrew; as, אֶלְפִינְיָהם | *a thousand (shekels) of silver*, Gen. xx. 16; where the word אֶלְפִינִים is understood. שְׁנַיִם לֶחֶם | *two (loaves) of bread*, where the word לֶחֶם is understood, 1 Sam. x. 4. אֶלְפִינִים אֶלְפִינִים אֶלְפִינִים | *thou shalt deny me three (times)*, where understand אֶלְפִינִים | Mark xiv. 30, 72. Ellipses of other nouns are noticed in Michaelis's Gram. § 130, and Agrell's § 83.

55. Syntax of Pronouns.

The logical copula, as has been already stated, is frequently expressed by one or other of the personal pronouns, and that with the *linea occultans*. But when existence is meant, the substantive verb is used,

and this without the *linea occultans*; as, $\overset{\circ}{\text{ס}} \overset{\circ}{\text{ל}} \overset{\circ}{\text{ב}} \overset{\circ}{\text{חַיִּי}} \overset{\circ}{\text{בְּ}} \overset{\circ}{\text{לּוֹ}} \overset{\circ}{\text{וּ}} \overset{\circ}{\text{חַיִּי}}$
in him was life.

$\overset{\circ}{\text{אֵינִי}}$, $\overset{\circ}{\text{וְ}}$ and $\overset{\circ}{\text{וְ}}$ take the *linea occultans* under the first letter when they express the logical copula. $\overset{\circ}{\text{וְ}}$ and $\overset{\circ}{\text{וְ}}$ also frequently remit the vowel to the preceding word, or cast it away altogether.

The same pronoun is repeated in many instances, so that the former is the subject and the latter occupies the place of the logical copula; as, $\overset{\circ}{\text{אֵינִי}} \overset{\circ}{\text{אֵינִי}}$ *I am*, John x. 9; $\overset{\circ}{\text{אֵינִי}} \overset{\circ}{\text{אֵינִי}} \overset{\circ}{\text{אֵינִי}}$ *we are disciples*, John ix. 28. When personal pronouns are put for the substantive verb, they sometimes coalesce with the preceding word; so that the pronoun and it become one word. See § 25, p. 61. Thus we have $\overset{\circ}{\text{מַה}}$ *what is?* $\overset{\circ}{\text{מַה}}$ *who is?* $\overset{\circ}{\text{מַה}}$ *where is?* $\overset{\circ}{\text{הוּ}}$ *he is.* $\overset{\circ}{\text{מַה}}$ *is a debtor*, Gal. v. 3. $\overset{\circ}{\text{טוֹב}}$ *is good*, Assemani, T. iii. p. 292. $\overset{\circ}{\text{מַה}}$ *is manifest*, Gal. iii. 11. $\overset{\circ}{\text{מַה}}$ *we hunger*, 1. Cor. iv. 11.

The affixes to verbs, although usually expressing an accus., yet sometimes denote other cases, especially the dative; as, $\overset{\circ}{\text{אֵינִי}}$ *thou hast given to me*, Josh. xv. 19, as if $\overset{\circ}{\text{אֵינִי}}$ $\overset{\circ}{\text{אֵינִי}}$: the ablative; as, $\overset{\circ}{\text{אֵינִי}}$ *distant from thee*, Ps. lxxiii. 27. When the second of two nouns in regimen has the force of an adjective, the pronominal affix is appended to it rather than to the former; as, $\overset{\circ}{\text{אֵינִי}}$ $\overset{\circ}{\text{אֵינִי}}$ *the name of my holiness*, i.e. *my holy name*, Lev. xx. 3; $\overset{\circ}{\text{אֵינִי}}$ $\overset{\circ}{\text{אֵינִי}}$ *the city of thy*

the preposition is redundant as well as the affix; as, בְּיָמֵי כְּסֹף *but in the days*, Matth. iii. 1; בְּיָמֵי כְּסֹף *with him, with Christ*, i.e. *with Christ*, Rom. vi. 8; מֵעַתָּה הַלְּמֵי *from these*, 1 Tim. i. 6.

4. The pronoun הוּא or הוּא in such instances as $\text{הוּא הוֹלֵךְ לְבֶטֶן}$ *goeth to the belly*, Matth. xv. 17, הוּא בְּאֵימָנָא *by faith*, 2 Cor. i. 24. $\text{כֵּן אֶפְתָּר הוּא}$ *so I speak*, John viii. 28. The pronoun הוּא or הוּא when it coalesces with the preceding word, is sometimes redundant; as, הוּא הוּא means not only *who is?* but often only *who?* See Matth. iii. 7. Also הוּא הוּא *what*. See Matth. xii. 7. הוּא הוּא *to thee*, is frequently found in Asseman. Biblioth. Orient. See Tom. iii. p. 293, lines 5 and 6.

The pronouns *he himself* and *the same* the Syrians have not, but they are expressed by a little circumlocution; as,

1. By a repetition of the personal pronoun with the particle כִּי placed between; as, כִּי הוּא הוּא *these same sacrifices*, Heb. x. 1.
2. By the juxta-position of the pronouns הוּא הוּא ; as, $\text{הוּא הוּא הוּא הוּא}$ *and that same day was the sabbath*, John v. 9.
3. By בְּיָמֵי with an affix; as, “In the month

- of June לְאַיִן שָׁנָה *of the same year.*" Mich. Chrest. p. 69, "Bishop לְאַיִן עִיר *of the same city.*" Assem. T. I. p. 28.
4. By the composition of the personal and demonstrative pronouns; as, אֵנִי and אֵנִי , אֵנִי and אֵנִי &c.; as, $\text{אֵנִי בְּהֵבֵרָה אֵנִי}$ *he himself when he came*, Bar Heb. p. 508, line 14; אֵנִי אֵנִי *the same*, Matth. v. 46. See § 25, p. 61.
5. By an affix put to a noun; as, בְּיוֹמָא דְּהוּ *in his day, i.e. in the self-same day he died*, Bar Heb. p. 278, line 10.
6. By אֵנִי *spirit*; as, $\text{אֵנִי שָׂדֵה$ *destroyed himself*, Sirach II. 22; by אֵנִי *essence*; as, אֵנִי *thyself*, Cant. I. 8; by אֵנִי , πρόσωπον *person*; as, אֵנִי *upon himself*, Assem. T. I. p. 485.

The prefix of a particle to אֵנִי is frequently observed; as, אֵנִי *he whose it is*, Gen. xlix. 10. Sometimes a preposition is found before it; as, אֵנִי *from mine*, John x. 14.

An affix annexed to the word אֵנִי is frequently employed as a possessive pronoun (§ 28), when the sentence would be rather ambiguously expressed by placing the affix to the noun or the verb; as, אֵנִי *thine is the kingdom*, Matth. vi. 13; אֵנִי

Pronouns sometimes do not relate to the noun which is nearest, but to one going before and perhaps separated from them by a long interval; as Psalm xliv. 3, $\text{אֲנִי} \text{ אֲבָדָם} \text{ אֲבָדָם} \text{ אֲבָדָם} \text{ אֲבָדָם}$ *thy hand hath destroyed the people; but thou hast planted them* (not *the people*, but *the fathers* in verse 2).

On the other hand, the noun itself is sometimes repeated, instead of using a pronoun; as, Gen. xvi. 16, *Abram was eighty-six years old when Hagar bore Ishmael to Abram* $\text{אֲבְרָם} \text{ אֲבְרָם}$.

The Syriac writers occasionally indulge in a change of the person of the pronoun; especially from the 2nd. to the 3rd. pers. and *vice versa*; as, Luke xiii. 34, *O Jerusalem, Jerusalem,* $\text{אַתְּ} \text{ אֲבָדָם} \text{ אֲבָדָם} \text{ אֲבָדָם}$ *thou slaying the prophets and stoning those who are sent to it* (to thee). See also Gal. iv. 21; Rom. ii. 1, &c. This kind of enallage both in pers. and numb. is frequently noticed in Hebrew, especially in the Hebrew Psalms.

Those nouns which have only the plural number sometimes use pronouns in the sing. numb. and sometimes in the plu.; as, Luke xxiii. 45, $\text{אֲרָבָה} \text{ אֲרָבָה} \text{ אֲרָבָה}$ *and the veil (faces) of the door of the temple was rent from the middle of it*; but in John i. 4, we have a plural pronoun $\text{אֲנִי} \text{ אֲנִי}$ *and the life is*. The dual noun مِصْر *Egypt*, admits a sing. pronoun. See Heb. xi. 26. Collective nouns, signifying a multitude of men, take a plur.

them, כִּסְנֵיבָם ; in whom, לִי to me, לִי ; to whom, לָךְ to thee, לָךְ ; to whom. 2nd. By an oblique pronominal affix to the verb and Dolath; as, “I am Joseph your brother וְיִכְנָסוּבָם ; whom ye sold. Gen. xlv. 4. 3rd. By an affix to a noun and ׀, the noun having also a preposition prefixed; as, שֶׁבְּיָדָם in whose hand. כִּסְנֵיבָם בְּיָדָם ; in the days in which he was bound. Bar Heb. p. 511, 19.

The accus. of ׀ is sometimes marked by this letter alone, without any connection with a pers. pronoun; as, בְּיָדָם man whom He had formed, Gen. ii. 8; כֹּל בְּיָדָם all things, which He had made, Gen. i. 31. Other oblique cases of the rel. are occasionally expressed by ׀ alone.

The relative pronoun ׀ ׀, forms its oblique cases thus; כִּסְנֵיבָם ׀ in whom, masc. &c. We have also כִּסְנֵיבָם ׀ in whom, fem. Asseman. T. III. p. 374.

The oblique cases of the relative pronoun ׀ ׀ are expressed by an affix following; as, כִּסְנֵיבָם ׀ ׀ whom she brought up, Bar Heb. p. 297.

The oblique cases of the relative pronouns ׀ ׀ and ׀ ׀ are formed either by an affix following, or by prepositions prefixed or separate; as, כִּסְנֵיבָם ׀ he who hath ears, Matth. xi. 15; “He slew כִּסְנֵיבָם ׀ whom he wished,” Bar Heb. p. 350 ; כִּסְנֵיבָם ׀ upon him whom, Ib. p. 216.

The pronoun וְ is occasionally omitted, but not so frequently as the relative אֲשֶׁר in Heb; as, וְאִמְנָן וְאִמְנָן and *he who is able*, where וְאִמְנָן is put for וְאִמְנָן . See also Ps. xxxii. 2; Bar Heb. 487. 1.

Reflective pronouns (see § 28) are expressed by נִפְתָּל with the affixes; as, נִפְתָּל נִפְתָּל *against itself*, Luke xi. 17: by נִפְתָּל *substance*; as, נִפְתָּל נִפְתָּל *against itself*, Luke ii. 17: occasionally by לִבָּהּ *heart*; as, לִבָּהּ לִבָּהּ *and Sarah laughed within herself*, Gen. xviii. 12. The words אִנִּי and אִנִּי are often employed to express *any one*; as, אִנִּי אִנִּי *if any one shall say to you*, Matth. xxiv. 23. Again *something* or *anything* is signified by כֵּן ; as, Gen. xviii. 14; כֵּן כֵּן *Is anything too great for the Lord?* The word כֵּן *word, thing*, is likewise thus used. See Exod. xviii. 26. So also is כֵּן *any thing*. See Matth. xx. 20; Levit. v. 2. We have also כֵּן *a certain one*; as, כֵּן כֵּן *to a certain city*, Luke x. 38; כֵּן כֵּן *a certain woman*, Mark vii. 25. כֵּן and כֵּן are sometimes joined together in this sense; thus, כֵּן כֵּן *to a certain one*, Assem. T. I. p. 32. We have also כֵּן used thus; כֵּן כֵּן *in one of the days*, i. e. *on a certain day*, Bar Heb. p. 127; or כֵּן only is employed in the same way; as, כֵּן כֵּן *a certain one of his brethren*, Bar Heb. p. 167. כֵּן

some of the branches, the Syriac translation of *τινες τῶν κλάδων*. Rom. xi. 17. Also *ܘܢܘܩܘܡܘܢ ܕܘܢܘܩܘܡܘܢ* there are those who say, i. e. certain say, Assem. T. I. p. 10. This is another mode of expressing the Latin *quidam*.

One the other by *ܘܢܘܩܘܡܘܢ ܘܢܘܩܘܡܘܢ*; as, *ܘܢܘܩܘܡܘܢ ܘܢܘܩܘܡܘܢ* one shall be taken and the other left, Matth. xxiv. 40; by *ܘܢܘܩܘܡܘܢ* and *ܘܢܘܩܘܡܘܢ*; as, *ܘܢܘܩܘܡܘܢ ܘܢܘܩܘܡܘܢ* "one to the other his trespasses," Matth. xviii. 35. Some others by *ܘܢܘܩܘܡܘܢ* in the former member, and *ܘܢܘܩܘܡܘܢ* in the latter, see Assem. T. II. p. 366; or by *ܘܢܘܩܘܡܘܢ* repeated, see Assem. T. II. p. 304; or by *ܘܢܘܩܘܡܘܢ* in the former member and *ܘܢܘܩܘܡܘܢ* in the latter; or following members. See Matth. xvi. 14; John xii. 12. We have also *ܘܢܘܩܘܡܘܢ*, *ܘܢܘܩܘܡܘܢ*, *ܘܢܘܩܘܡܘܢ*, or *ܘܢܘܩܘܡܘܢ* and their feminines for each one. *ܘܢܘܩܘܡܘܢ* whosoever that. See Matth. xii. 50, &c.

56. Syntax of Verbs.

Agreement of the Verb with its Subject.

A verb agrees with its subject in gender, number, and person; as, *ܘܢܘܩܘܡܘܢ ܘܢܘܩܘܡܘܢ* Jesus came, *ܘܢܘܩܘܡܘܢ ܘܢܘܩܘܡܘܢ* Mary anointed, *ܘܢܘܩܘܡܘܢ ܘܢܘܩܘܡܘܢ* the disciples asked.

Nouns which are used only in the plural number will receive a verb either in the sing. or plu.; as, *ܘܢܘܩܘܡܘܢ ܘܢܘܩܘܡܘܢ* in him was life, John i. 4; *ܘܢܘܩܘܡܘܢ ܘܢܘܩܘܡܘܢ*

and the life is the light of men, same place. The former is grammatically termed *constructio ad sensum*, and the latter *constructio ad formam*. Several other exceptions are found to the foregoing general rule, which, although not so frequent, are of much the same character as those which exist in Hebrew.

When several substantives come together, the verb belonging to them is put in the plu. numb. masc. gender.

Collective nouns are, on account of their signification, joined to a verb plural; as, $\text{צְבָאָה}^{\text{v}}$ *army*, in Bar Heb. Chron. 109. 18, $\text{וַיָּבֹאוּ}^{\text{v}} \dots \text{צְבָאָה}^{\text{v}}$ *another army entered*. See also *ib.* 121. 2. 3; Assem. Bibl. Orien. I. 372. 15. כָּל^{v} *all*, $\text{וְעָלְיוֹ}^{\text{v}}$ כָּל^{v} כָּל^{v} *upon all who were with me*. In this manner of construction we find כָּל^{v} , כָּל^{v} , כָּל^{v} , כָּל^{v} , כָּל^{v} , כָּל^{v} , and many others. We have sometimes a noun in the sing. denoting but one individual, and yet being made to stand for a class, the verb is put in the plu. numb.; as, $\text{וַיֵּלֶךְ}^{\text{v}}$ בְּיַד^{v} $\text{מִבְּנֵי}^{\text{v}}$ $\text{יְהוּדָה}^{\text{v}}$ *the captive of Judah went*, Jer. xxviii. 4.

A verb. sing. is sometimes joined with a plur. noun when the verb precedes, especially לֹא^{v} and לֹא^{v} ; as, 1 Sam. i. 2, לֹא^{v} לֹא^{v} לֹא^{v} *he had not sons*; $\text{וַיְהִי}^{\text{v}}$ $\text{וַיִּהְיוּ}^{\text{v}}$ $\text{וַיִּהְיוּ}^{\text{v}}$ *there were in it five porches*, John v. 2. Matth. iii. 16, $\text{וַיִּפְתָּח}^{\text{v}}$ $\text{וַיִּפְתָּח}^{\text{v}}$ $\text{וַיִּפְתָּח}^{\text{v}}$ *the heavens were opened unto him*; $\text{וַיִּפְּלוּ}^{\text{v}}$ $\text{וַיִּפְּלוּ}^{\text{v}}$ $\text{וַיִּפְּלוּ}^{\text{v}}$ *the fugitives fell upon*. Bar Heb. Chron. 144. 6. 7.

A verb sing. is also occasionally joined with a plur. noun, when the verb follows; as, יָמֵי הַיָּמִים *the days were*, Bar Heb. p. 581. 8; בְּיָמֵיהֶם *the elders ruled*. Bar Heb. p. 16. 8. In this example, and others in illustration both of this and the last paragraph, the plur. may be intended. The ו or א at the end of the verb may have been omitted, as we know that not unfrequently it is.

Verbs, adjectives and pronouns have no dual number. Hence the numerals שְׁנַיִם masc. and שְׁנַיִם fem., with the noun which they qualify are joined to a plur. verb; as, $\text{שְׁנַיִם יֵשׁוּעוּן}$ *two shall be*, Matth. xxiv. 40. See also Matth. xix. 5, and Luke xvii. 35, 36.

Collective nouns of the fem. gend. are often found with plu. verbs of the masc. gend.; but this diversity of gend. may be required by the sense; as, $\text{שָׁדַדְתָּ אֶתְּכֹלֵת הָאָרֶץ}$ *all the earth weep*, 2 Sam. xv. 23, where $\text{אֶתְּכֹלֵת הָאָרֶץ}$ *earth*, is put for *people of the earth*; similarly, Gen. xli. 57, $\text{וְכָל־אֶרֶץ־מִצְרָיִם}$ *all the earth came*, i.e. *all the people of the earth*. $\text{אֶתְּכֹלֵת הָאָרֶץ}$ is thus constructed in Bar Heb. Chron. 148. 16. The proper names of places are for the same reason sometimes connected with verbs and pronouns of the plu. masc.

There are many examples collected by Hoffman and Agrell of a difference in gender between the subject and predicate; as, הָיָה הַיּוֹם *occasion was*

given, Bar Heb. p. 612, 14, $\text{לֹא־יָרָא} \text{וְיָרָא} \text{לֹא־יָרָא}$ *he had fear*, ib. p. 606, 19; $\text{שָׁמַרְתָּ אֶת־שְׁנַיִם אֶלְפֵי־אָדָם$ *about two hundred men died*, ib. p. 159, 10; $\text{וְיָרָא לְעָלְמָא דְּמִיָּתְרָא$ *ten thousand souls perished*, ib. p. 190, 14.

When a substantive is of the common gender a diversity of gender is sometimes found between the verb, adjective and pronoun in connection with it; as, $\text{וְכִשְׁלֹחַ הַבֶּרֶךְ הַזֶּה יִשְׂרָאֵל יִשְׂרָאֵל יִשְׂרָאֵל וְכִשְׁלֹחַ הַבֶּרֶךְ הַזֶּה יִשְׂרָאֵל$ *and when any one shall offer an offering, his offering shall be flour*, Levit. ii. 1; where we have joined to יִשְׂרָאֵל the fem. וְכִשְׁלֹחַ and the masc. affix וְ .

When many nouns come together connected by the conjunction ו , the verb belonging to these nouns is put in the plur. number; as, $\text{וְשָׁאַל אֹתוֹ פֶּטְרוֹס וְיָהוּדָא וְיֹהָנָן וְאַנְדְּרֵאוֹס$ *Peter, and James, and John and Andrew asked him*, Mark xiii. 3. See Gen. viii. 22, Ex. xvii. 10. There are exceptions to this rule; especially where the verb is put first; as, $\text{וַיָּבֹאוּ נֹחַ וְכָל־בָּנָיו$ *and Noah and his sons entered*, Gen. vii. 7. Occasionally an exception is found, when the verb follows the subject; as, $\text{וְלֹא־רָאוּ מִלְחָמָה וְרֶמֶס אֶת־הַשָּׂדֶה$ *a shield and spear were not seen*, Jud. v. 8.

When the nouns coming together as mentioned in the last paragraph differ in gender, the gender of the verb agrees with that to which it is nearest; as, $\text{וַיְדַבֵּר מִרְיָם וְאַהֲרֹן בְּעִבְרִית$ *and Miriam and Aaron spake*,

Numb. xii. 1. ܩܘܠܘܢ ܕܝܫܬܐ ܕܝܫܬܐ , *justice and peace shall kiss each other*, Ps. lxxxv. 11.

The 3rd. pers. of verbs sometimes admits an anomaly as to gender; as, ܩܘܠܘܢ ܕܝܫܬܐ ܕܝܫܬܐ *there were camps*, Bar Heb. Chron. 324. 5; see Mark xiii. 21, and many other places.

The 3rd. pers. sing. both of the masc. and fem. gender, in passive as well as in active conjugations, is sometimes used impersonally; as, ܩܘܠܘܢ ܕܝܫܬܐ *it will be evil to you*, Jer. vii. 6; ܩܘܠܘܢ ܕܝܫܬܐ *it was good to us*, Deut. vi. 24: ܩܘܠܘܢ ܕܝܫܬܐ *it happened to him*, Luke i. 9.; ܩܘܠܘܢ ܕܝܫܬܐ *it came upon thee*, Job. iv. 5; ܩܘܠܘܢ ܕܝܫܬܐ *it shall be to me a testimony*, Gen. xxi. 30.

The Syriac has no neuter gender. Hence the fem. is used in nouns, adjectives, pronouns and verbs, where a neuter would be employed in languages possessing this gender; as, ܩܘܠܘܢ ܕܝܫܬܐ ܕܝܫܬܐ *this happened on the third day*, Eph. Tom. I. p. 220. See Kirsch. Chres. 219. 6; 220. 1. There are, however, several exceptions to this rule; as, ܩܘܠܘܢ ܕܝܫܬܐ *if it be possible*, Kirsch. Chres. p. 509. l. 10, where the masc. gender is used.

When two nouns come together, the latter being ruled by the former, the verb occasionally agrees in gender and number with the latter; as, ܩܘܠܘܢ ܕܝܫܬܐ ܕܝܫܬܐ *the number of the slain went up*. Bar Heb. p. 552.

*Occasional uses of the Tenses.**Use of the Præterite.*

Besides the past, the præterite is occasionally employed to express other times.

Events of future occurrence, which are considered as certain to happen, have this certainty represented by the verb being placed in the præterite tense; as, *the people sitting in darkness* כָּבֹדְךָ נִשְׁמָרְךָ וְנִשְׁמָרְךָ *shall see (have seen) great light* Isaiah, ix. 2 ; לֹא יָבֵן לְמִיתָה וְיָבֵן לְחַיִּים *he cometh not to condemnation, but shall pass (hath passed) from death to life*, John v. 24.

It is found, as may be inferred from the preceding paragraph, that the præterite is sometimes employed to express a prophetic fut. as in Heb. On this point it may be well to quote the following remark of Hoffman : *plerumque in versione V. T. Syriaca ab interprete talia præt. cum. fut. commutantur, qua ex re Syris ad hunc morem Hebraicum nullam fuisse propensionem cernitur.* Gram. p. 333.

There are hypothetical sentences in which it is assumed that the thing spoken of will come to pass : in such cases, therefore, the præt. is the natural form to employ ; as, כִּי יִבְרָחְךָ וְכָל אֵלֶּיךָ יָבֵן לְחַיִּים *when you are in trouble and all these things have come upon you*, Deut. iv. 30.

We find the præt. of the substantive verb followed by the participle of another verb not unfrequently denoting the present of the conjunctive; as, “we require from you $\text{עָשׂוּם־לָּךְ עֹשֶׂה־לָּם רְצוֹנָם}$ *that ye may know them.*” 1 Thess. v. 12. “I will $\text{עָשׂוּם־לָּךְ עֹשֶׂה־לָּם}$ *that they pray.*” 1 Tim. ii. 8. In general the præt. is not often met with to give to a sentence a subjunctive or conjunctive character. That is usually done by the fut., sometimes assisted and sometimes not by particles accompanying it, as will be found stated more fully in the section which follows.

There are a few instances in which the præterite of the verb עָשָׂה , followed by a participle or an adjective, represents the imperative; as, $\text{עָשָׂה־לָּךְ עֹשֶׂה־לָּם}$ *go thou also (and) do the same*, Luke x. 37. This application of the tense is undoubtedly to give emphasis to the sentence. For as a præterite is employed to express our belief that some future event will certainly take place, so is it readily seen that on the same principle this tense may be regarded as the emphatic form of the imperative, whenever it is so applied.

The præterite has sometimes the force of the pluperfect; as, $\text{עָשָׂה־לָּךְ עֹשֶׂה־לָּם}$ *his works, which he had done*, Gen. ii. 2. Again, in iii. 1, we have, “And the serpent was the most subtle of the animals *which the Lord had made*, $\text{עָשָׂה־לָּךְ עֹשֶׂה־לָּם}$.”

In Syriac, as in Hebrew, the præterite is in some instances used where we should employ the present; as, ܐܘܢܝܢܐ *I know*, lit. *I have known*, as comprehending certainty and decision; I know and I am resolved to act on this knowledge, Luke xvi. 4. See also John xi. 4. The præterite likewise denotes present time when condition and state are implied; as, ܠܡܢ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ *why art thou displeased, and why is thy countenance sad?* Gen. iv. 6; ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ *my soul is disturbed*, Ps, cxviii. (Heb. cxix.) 28. It is likewise employed in sentences in which the truths enunciated are general, and not at all dependent on time; as, Ps. i. 1, “Blessed is the man, who *walks not* (*hath not walked*), ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ in the counsel of the wicked.” Indeed the præterite in the last example evidently expresses the sentiment contained in it with more accuracy, because with more generality, than the present; for we may suppose the blessedness to be the consequence, not so much of not walking in the counsel of the wicked at some particular instant of time, as of not having walked, or of not having been in the habit of walking, at any one period of life.

The præterite is used for the imperfect in hypothetical sentences, although the future is much more frequently met with in such cases; as, ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ ܕܢܘܨܘܢܐ *we should have been like unto Sodom*, Isaiah i. 9. In a conditional sentence the pluperfect is likewise indi-

cated by the præterite form ; as, $\text{לֹא־יָצָא} \dots \text{לְפָנַי} \text{ וְיָשָׁב} \text{ אֵלַי}$ *and except the Lord had left to us*, Isaiah i. 9.

Use of the Future.

The future is occasionally found in the place of the present ; as, $\text{וְיָשָׁב} \text{ אֵלַי} \text{ וְיָשָׁב} \text{ אֵלַי}$ *he causeth them to inherit* (or giveth them) *thrones of glory*, 1 Sam. ii. 8. See also Isaiah xliii. 17.

The future also occupies the place of the præt. in a few instances ; as, $\text{וְיָשָׁב} \text{ אֵלַי} \text{ וְיָשָׁב} \text{ אֵלַי}$ *God hath chosen a new thing*, Judg. v. 8 ; $\text{וְיָשָׁב} \text{ אֵלַי} \text{ וְיָשָׁב} \text{ אֵלַי}$ *sword and spear were not seen*, ib. ; $\text{וְיָשָׁב} \text{ אֵלַי} \text{ וְיָשָׁב} \text{ אֵלַי}$ *I stood in my place*, Hab. ii. 1 ; $\text{וְיָשָׁב} \text{ אֵלַי} \text{ וְיָשָׁב} \text{ אֵלַי}$ *before that I formed thee*, Jer. i. 5 ; $\text{וְיָשָׁב} \text{ אֵלַי} \text{ וְיָשָׁב} \text{ אֵלַי}$ *before thou camest forth from the womb*, ib. In the two last places the præterite is indicated by the particles connected with the respective verbs.

The fut. is almost always used when the verb implies something conditional or potential, and this is done sometimes with and sometimes without any accompanying particles. Hence it includes all those forms of speaking, where in English we use one of the auxiliary verbs, *may, can, let, would, &c.* ; as, $\text{וְיָשָׁב} \text{ אֵלַי} \text{ וְיָשָׁב} \text{ אֵלַי}$ *may the evil* (of the wicked) *come to an end*, Ps. vii. 9 ; $\text{וְיָשָׁב} \text{ אֵלַי} \text{ וְיָשָׁב} \text{ אֵלַי}$ *may the life of the child return*, 1 Kings xvii. 21 ; $\text{וְיָשָׁב} \text{ אֵלַי} \text{ וְיָשָׁב} \text{ אֵלַי}$ *he would deliver him*,

established, Assem. Bibl. Orien. i. 393. 2. So in Arab. we have the pluperfect and imperf. formed by putting the præterite of the verb كَان before the præt. and future of another verb; as, كَان كَتَبَ *he had written*; كَان يَكْتُبُ *he was writing*, See Stewart's Arab. Gram. p. 64.

A future is often expressed in the way of periphrasis. A participle and the fut. of the verb اَوْس sometimes come together having the force of the fut.; as, اَوْسُ اَرْسَلُوهُمْ *they shall send*, Assem. T. III. p. 347. اَرْسَلُوهُمْ اِنْ اَوْسُ *these words shall go forth*. Departure of my Lady Mary from this world, p. 1. l. 3, by Dr. W. Wright.

The word اَوْس similarly to the Greek μέλλω is sometimes joined to a verb in the infin. with اَوْس, and the two express jointly the future tense; as, اَوْسُ اَوْسُ اَرْسَلُوهُمْ *we shall stand*; perhaps *we shall shortly stand*; literally, *we are about to stand*, Rom. xiv. 10. See Schaaf's Lexicon under اَوْس. Sometimes the future of the verb following is found instead of the infin. with the prefix اَوْس and occasionally without it, as, اَوْسُ اَوْسُ اَرْسَلُوهُمْ *shall glorify*. So says Agrell; Supp. p. 21. But it seems to me that اَوْسُ اَوْسُ اَرْسَلُوهُمْ has rather the force of the infin. The expression consequently should be rendered, *is about to glorify*, where the idea of incipient future time is contained in اَوْس. John xxi. 19.

We have a fut. with اَوْس prefixed in such a construction as the following; as, اَوْسُ اَوْسُ اَرْسَلُوهُمْ *he feared to go*,

Matth. ii. 22, where we see the fut. is employed, when in English we should use the inf. See ib. xvi. 3; Mark i. 45, 6, 7; Luke xiii. 11; 1 Cor. ii. 14.

Use of the Infinitive.

An infinitive connected with a finite verb adds intensity to it, or denotes what is signified by the verb to be *certain, fixed* or *continual*; as, $\text{אֶשְׂמַרְמֵם אֲשֶׁר אֶשְׂמַרְמֵם}$ *I will greatly multiply*, Gen. xxii. 17; $\text{לֹא מוֹתוּן בְּיָמֵיכֶם וְלֹא מוֹתוּן בְּיָמֵיכֶם}$ *ye shall not surely die*, Gen. iii. 4; $\text{אֲשֶׁר הָיוּ בְּיָמָיו וְהָיוּ בְּיָמָיו}$ *hath been accurately depicted*, Gal. iii. 1.

When an infinitive is governed by some verb signifying *will, power, or command*, it has generally וְ prefixed; as, $\text{וְהִנֵּנוּ אֵיךְ אֵלֵינוּ הַדֶּגֶל וְהִנֵּנוּ אֵיךְ אֵלֵינוּ הַדֶּגֶל}$ *and how are we able to know the way?* John xiv. 5; $\text{וְהִנֵּנוּ אֵיךְ אֵלֵינוּ הַדֶּגֶל וְהִנֵּנוּ אֵיךְ אֵלֵינוּ הַדֶּגֶל}$ *he sent him to feed swine*, Luke xv. 15; $\text{וְהִנֵּנוּ אֵיךְ אֵלֵינוּ הַדֶּגֶל וְהִנֵּנוּ אֵיךְ אֵלֵינוּ הַדֶּגֶל}$ *and he wished to slay him*, Matth. xiv. 5.

After the verb וְ the inf. with וְ may be rendered in English by the participle; as, $\text{וְהִנֵּנוּ אֵיךְ אֵלֵינוּ הַדֶּגֶל וְהִנֵּנוּ אֵיךְ אֵלֵינוּ הַדֶּגֶל}$ *and the Sun was setting*, Gen. xv. 12.

The same remark is applicable to וְ , when it is employed as וְ is in the preceding example; as, $\text{וְהִנֵּנוּ אֵיךְ אֵלֵינוּ הַדֶּגֶל וְהִנֵּנוּ אֵיךְ אֵלֵינוּ הַדֶּגֶל}$ *he is not adding to it, nor taking from it*. Eccles. iii. 14.

It is not unusual for the infinitive to be found in connection with other particles besides the Lomad prefixed to it, giving to the said infinitive a participial effect; as, $\text{לְבָנִים} \text{לְבָנִים} \text{וְעָבְדוּ} \text{וְעָבְדוּ} \text{וְעָבְדוּ}$ *they ceased from building the city*, Gen. xi. 8. $\text{וְעָבְדוּ} \text{וְעָבְדוּ} \text{וְעָבְדוּ}$ *he hath not ceased from praying*, Assem. T. I. p. 36.

Use of the Imperative.

The imperative is not only employed to express a *command*, but also an *exhortation*, *admonition* or *permission*; as, John xi. 15, $\text{וְעָבְדוּ} \text{וְעָבְדוּ} \text{וְעָבְדוּ}$ *go ye hither*. See also Mark i. 38.

The imper. of the verb לָבֵן is frequently found in connection with a finite verb in the fut. tense; thus, $\text{וְעָבְדוּ} \text{וְעָבְדוּ} \text{וְעָבְדוּ}$ *and now come, we will make a covenant*, i.e. *and now come, let us make a covenant*, Gen. xxxi. 44; $\text{וְעָבְדוּ} \text{וְעָבְדוּ} \text{וְעָבְדוּ}$ *come, we will go*, John xi. 7.

We have also the imper. in such constructions as the following; *I will give you the best of the land of Egypt*, $\text{וְעָבְדוּ} \text{וְעָבְדוּ} \text{וְעָבְדוּ}$ *and eat ye* (i.e. *ye shall eat of*) *the fat of the land*, Gen. xlv. 18; $\text{וְעָבְדוּ} \text{וְעָבְדוּ} \text{וְעָבְדוּ}$ *this do, and live*, i.e. (*this do, and ye shall live*,) Gen. xlii. 18.

An imperative is occasionally found in connection with a participle; as, $\text{וְעָבְדוּ} \text{וְעָבְדוּ} \text{וְעָבְדוּ}$ *cease, be thou still*, Mark iv. 39. It may be that וְעָבְדוּ the imper. in-

fluences the word which follows, and renders the expression of the substantive verb unnecessary, it being ordinarily used with a participle when an imper. is intended. In uttering a command it is natural not to use more words than are necessary. The same construction may be seen in *Assem. Bibl. Orient.* T. I. p. 40.

Participles.

The participle is timeless, *i.e.* it has no time of its own, but partakes of every time with which it may be connected. Thus, pres. most frequently. The fut.; as, $\text{וְהָיָה בְּיָמָיו וְהָיָה קָדוֹשׁ}$ *Therefore that which shall be born of thee is holy*, Luke i. 35; $\text{וְיָלְדָה לְךָ בֵּן}$ *thy wife shall bear to thee a son*, Gen. xvii. 19. The præter.; as, *Behold their Lord*, $\text{שָׁרְפוּ וּמָוֹתוּ}$ *fallen and dead*, Judges, iii. 25. Participles, when they are taken as such, and not for the present tense, have placed before them for the most part the particle וְ or the prefix וְ ; as, $\text{וְהָיָה כְּמִלְכָּה}$ *wandering from house to house*, 1 Tim. v. 13; $\text{וַיַּרְא לֵוִי יוֹשֵׁב}$ *he saw Levi sitting*, Mark ii. 14. וְחַיִּים *living or alive*, def. וְחַיִּים , is subject to the same construction; as, וְהָיָה וְחַיִּים *and he gave her to them alive*. Acts ix. 41.

We find a participle usurping as it were the office

of an inf. after verbs of *beginning* and *continuing*, of *permitting* and *commanding*, and also of *power*; as, $\text{הֵיבִיזוּ אָזְנוֹתָם מִלְּקַחַת אָזְנוֹתָם}$ *they began plucking the ears*, i. e. *they began to pluck*, Matth. xii. 1; $\text{וְהֵיבִיזוּ אֹתָם לְהֵיבִיז׃}$ *permit both of them to grow* (growing), Matth. xiii. 30; $\text{וְהֵיבִיזוּ אֹתוֹ לְהֵיבִיז׃}$ *and permit (him) to go* (going), John xi. 44; $\text{וְהֵיבִיזוּ אֹתָהּ לְעֵשֶׂה לִּי אֵת אֲשֶׁר אָמַרְתִּי לְךָ׃}$ *command her to assist* (assisting) *me*, Luke x. 40; $\text{וְהֵיבִיזוּ אֹתָם לְקַבֵּל׃}$ *so that he was not able to receive* (receiving) *them*, Mark ii. 2.

The active participles are in some instances found in the constructive state; but which are rendered into English as if they were in the absolute state. In such cases they are followed by a noun; as, $\text{וְהֵיבִיזוּ אֹתָם לְקַבֵּל׃}$ *descending the ditch*, i. e. *into the ditch*, Prov. i. 12; $\text{וְהֵיבִיזוּ אֹתָם לְקַבֵּל׃}$ *entering in at the gate*, Gen. xxiii. 10; $\text{וְהֵיבִיזוּ אֹתָם לְקַבֵּל׃}$ *knowing the law*, Rom. vii. 1.

Active participles sometimes govern the noun which follows, and in the same manner and using the same particle as the verbs from which they are derived; as, $\text{וְהֵיבִיזוּ אֹתָם לְקַבֵּל׃}$ *he began upbraiding him*, Bar Heb. Chron. 328. 3; $\text{וְהֵיבִיזוּ אֹתָם לְקַבֵּל׃}$ *dwelling in me*, Rom. vii. 17, 18, 20; $\text{וְהֵיבִיזוּ אֹתָם לְקַבֵּל׃}$ *and destroying all the men*, Bar Heb. Chron. 397. 1.

Similarly passive participles observe this government; as, $\text{וְהֵיבִיזוּ אֹתָם לְקַבֵּל׃}$ *clothed with linen*, Ezek. ix. 2;

ܐܢܘܢܝܢ ܕܥܡܘܢܐ *anointed with oil*, Lev. ii. 4; ܡܢ ܘܡܝܢ ܢܦܠܝܢ *born of women*, Matth. xi. 11.

Although in Syriac the use of participles is very great, yet in translating Greek books into Syriac they sometimes render a Greek participle by a Syriac verb, especially where the Greek participle is followed by a verb, in which case the two verbs in Syriac have the same mood, tense, and person; as, ܕܥܡܘܢܝܢ ܕܥܡܘܢܐ ܡܢ ܘܡܝܢ ܢܦܠܝܢ *πορευθέντες ἐξετάσατε*, *go, enquire*, Matth. ii. 8; ܐܢܘܢܝܢ ܕܥܡܘܢܐ ܡܢ ܘܡܝܢ ܢܦܠܝܢ *ἐλθὼν προσκυνήσω*, *I will go, I will worship* (him), *ib.*; ܕܥܡܘܢܝܢ ܕܥܡܘܢܐ ܡܢ ܘܡܝܢ ܢܦܠܝܢ *ἕως ἐλθὼν ἔστη*, *until it came, it stood*, *ib.* 9.

Participles are employed to express a gradual but continual progress or decline of what is denoted by the verb in the sentence; as, ܕܥܡܘܢܝܢ ܕܥܡܘܢܐ ܡܢ ܘܡܝܢ ܢܦܠܝܢ *and the waters receded going and coming*, i.e. gradually and continually, Gen. viii. 3; ܕܥܡܘܢܝܢ ܕܥܡܘܢܐ ܡܢ ܘܡܝܢ ܢܦܠܝܢ *and the boy going and growing*, i.e. was continually growing, 1 Sam. ii. 26.

The Imperfect and Pluperfect Tenses.

It is stated in § 38 how these tenses are formed. Examples of the Imperfect are the following ܐܢܘܢܝܢ ܕܥܡܘܢܐ ܡܢ ܘܡܝܢ ܢܦܠܝܢ *he went*, Matth. ii. 9; ܕܥܡܘܢܝܢ ܕܥܡܘܢܐ ܡܢ ܘܡܝܢ ܢܦܠܝܢ ܕܥܡܘܢܝܢ ܕܥܡܘܢܐ ܡܢ ܘܡܝܢ ܢܦܠܝܢ *they who sought the child's life*, *ib.* ii. 20; ܕܥܡܘܢܝܢ ܕܥܡܘܢܐ ܡܢ ܘܡܝܢ ܢܦܠܝܢ *I testified*, Acts xx. 21.* Examples of the Pluperfect are,

* Uhlemann in his Gram. § 65, says: "Auch ohne ܐܢܘܢܝܢ Matth. iii. 5. ܐܢܘܢܝܢ ܕܥܡܘܢܐ." In my copy of the Peschito, however, it is ܐܢܘܢܝܢ ܕܥܡܘܢܐ ܡܢ ܘܡܝܢ ܢܦܠܝܢ.

יִסְתַּחֲמֶהֱ אֲנִי לְפָנָיו לְאִשְׁתּוֹנָהּ *for astonishment had taken him*,
 Luke v. 9; וָעָלוּ הֵם *they had gone up*, John iv. 8;
 יִסְתַּחֲמֶהֱ אֲנִי לְפָנָיו *he had retired*, ib. v. 13; הָיוּ הָיוּ *had
 been*, ib. iii. 25. Occasionally the præterite has the
 force of the pluperfect. In Matth. i. 24 we have
 עָשָׂה כְּאֲשֶׁר צִוָּה אֱלֹהֵי הַיְיָ *he did as the angel of
 the Lord had commanded him*.

The præterite, however, followed by the substantive
 verb יָסַח does not always make the pluperfect; but
 only the præterite, or imperfect; as, יָסַח אֲנִי *he began*,
 Mark i. 45; יָסַח יָסַח לֹא הָיָה *the time was not*, ib. xi. 13.

יָסַח, אָסַח and אִסַּח

In addition to what is said of these verbs in sections
 33 and 34, we subjoin the following remarks. The
 substantive verb יָסַח seems to be employed in some
 passages for the purpose of giving emphasis to them;
 as, אֲנִי לֹא הָיוּ דַבְּרֵי אֲנִי *for it was not ye speaking*,
 Matth. x. 20. Hoffman says these words may be
 more accurately expressed by the French; *ce n'est
 pas vous, qui parlez*. אֲנִי לֹא הָיוּ דַבְּרֵי אֲנִי *that it
 was not concerning the bread I spake*, ib. xvi. 11. It
 is not unusual for יָסַח לֹא to express a negative put
 interrogatively; as, הֲיִשָּׁח אֲנִי הַיּוֹם הַזֶּה *is not this the
 carpenter's son?* Matth. xiii. 55. See also Matth.
 xx. 25; Luke xi. 40.

יָסַח is pleonastic in some instances, *i.e.* it is made

no account of in the translation of the passage in which it occurs; as, $\text{ܘܡܝܢ ܕܥܝܢܝܢ ܘܡܝܢ ܕܥܝܢܝܢ ܘܡܝܢ ܕܥܝܢܝܢ ܘܡܝܢ ܕܥܝܢܝܢ}$ *the trees and herbs were not created with the earth*, Ephraim T. I. p. 21. $\kappa\alpha\iota \acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$ of the New Testament is translated by ܘܡܝܢ , ܘܡܝܢ or ܘܡܝܢ being usually prefixed to the following verb; as, $\text{ܘܡܝܢ ܕܥܝܢܝܢ ܘܡܝܢ ܕܥܝܢܝܢ ܘܡܝܢ ܕܥܝܢܝܢ}$ *and it came to pass on the eighth day that they came*, Luke i. 59. In some places neither ܘܡܝܢ nor ܘܡܝܢ is prefixed to the following verb; as, $\text{ܘܡܝܢ ܕܥܝܢܝܢ ܘܡܝܢ ܕܥܝܢܝܢ ܘܡܝܢ ܕܥܝܢܝܢ}$ *and it came to pass in those days Jesus came*, Mark i. 9. Sometimes $\kappa\alpha\iota \acute{\epsilon}\gamma\acute{\epsilon}\nu\epsilon\tau\omicron$ is passed over in the Syriac version without any notice. See Matth. ix. 10; Mark iv. 4; Luke ii. 46. The imperfect tense of ܘܡܝܢ is formed by placing it after ܘܡܝܢ with the affix to the latter agreeing in gender and number with the noun or pronoun with which it is connected. See § 34. ܘܡܝܢ is, however, occasionally found without an affix; as, $\text{ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ}$ *now there were seven brethren*, Matth. xxii. 25. ܘܡܝܢ is observed in a few instances standing before instead of after ܘܡܝܢ ; as, $\text{ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ}$ *it was*, Bar Heb. p. 94, line 7. Sometimes ܘܡܝܢ disappears and ܘܡܝܢ itself is made to express past time; as, $\text{ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ ܘܡܝܢ}$ *stood over where the young child was*, Matth. ii. 9. Again, although as a rule, the Imperfect Tense agrees with its subject in gender and number; yet ܘܡܝܢ ܘܡܝܢ is to be met with in a sentence without any regard to this agreement; as,

|օֹת אִי |לֹכְבֵּי; כַּדְּ there was enmity, Bar Heb. 288,
 line 4; although we have in John ix. 16, אִי |לֹחֲזֵי
 לֹוֹת there was a division. We have also לִּמְֹּת אִי
 אֲשֶׁר it was the third hour, Mark xv. 25. |ֹוֹת אִי |לְֹּתֵי
 there were many things, 2 John, verse 12.

אֲשֶׁר composed of לֹ and אִי takes the affixes in the
 same way as אִי (see § 34), and when followed by
 Lomad with a pronominal affix signifies *to have not*;
 as, אֲשֶׁר אֲשֶׁר; אֲשֶׁר who hath not, Matth. xiii. 13. See
 also Luke ii. 7; John iv. 17. It has usually ; prefixed.

Regimen of Verbs.

A transitive verb exercises an influence over a noun
 or pronoun which follows it, either *immediately* or
mediately, and which limits its signification. The
 noun or pronoun may be with or without a preposi-
 tion; as, אֲשֶׁר אֲשֶׁר אֲשֶׁר he made many disciples,
 John iv. 1; אֲשֶׁר אֲשֶׁר אֲשֶׁר, What has Moses com-
 manded you? Mark x. 3; אֲשֶׁר אֲשֶׁר; that I may call
 the righteous, Mark ii. 17.

Verbs which are doubly transitive, such as transi-
 tive verbs in those conjugations which are causative,
 exercise this influence over two such nouns or pro-
 nouns; as, אֲשֶׁר אֲשֶׁר אֲשֶׁר he commanded him to
 be clothed with a garment of fine linen, Gen. xli. 42;
 אֲשֶׁר אֲשֶׁר אֲשֶׁר he taught the people knowledge,
 Eccles. xii. 9.

The passive conjugations of verbs oftentimes express the cause or motive of action by the particle בְּ in some such manner as the following; $\text{לֵבְיָנִים יִרְאוּכֶם}$ *that ye may be seen by them*, Matth. vi. 1. עָשׂוּ בְּכֶם *it may be done by you*, Exod. xii. 16. See also Luke viii. 29; John viii. 33; Acts xv. 24; xviii. 18. In the same sense the preposition בְּ is used; as, $\text{רוּחַ קְדֹשׁ הָלַךְ בְּיָסָדָא}$ *he was led by the spirit*, Matth. iv. 1.

It is not unfrequent that verbs in the passive conjugations have the force of active conjugations, and admit an accusative; as, $\text{זָכַר יְהוֹשֻׁעַ אֶת חַסְדּוֹ}$ *he remembered his mercy*, Luke i. 54. In like manner the passive participle of the peal conjugation has in many verbs the force of the active participle; as, לָקְחוּ אֹתוֹ *they took him*, Matth. xiv. 5; $\text{סָבְרוּ אֵת יְהוֹשֻׁעַ}$ *surrounding him*, Matth. viii. 18. So also מְכַלְכֵּל *containing*, Titus i. 8; נוֹשֵׂא *carrying*, Luke vii. 14; Acts iii. 2; נִסְבְּבָא *was fixed*, Cureton's Spicilegium, p. 23 line 23.

Verbs used for Adverbs with or without a Conjugation.

It is not uncommon to see two verbs coming together, one of which performs the office of an adverb to the other, each verb being in the same number, gender, and tense; as, אֲרֻמָּה רַבָּה *who has taken much* 2 Cor. viii. 15; עָלָה גָּדוֹל *hath greatly exalted him*, Phil. ii. 9; $\text{אֶתְּנֶה לְךָ אֶת הַצֹּבֵן}$ *I will again feed thy flock*, Gen. xxx. 31; אֶתְּנֶה אֶתְּנֶה *Again he sent*, Luke xx. 11, 12;

Neuter verbs have sometimes a passive signification ; as, לָדָל *to wander*, for *to be deceived*, πλανασθαι , Luke xxi. 8 ; בָּרַח *he burnt*, for *was burnt*, Matth. xiii. 30 ; נָפַל *he fell*, for *he was cast down*, John iii. 24 ; $\text{נִסְּפוּ$ *he ascended*, for *was extracted, was torn up*, as *trees which are torn up by their roots*.

There is no form of the verb expressing the Optative mood. For this purpose the future of the Indicative (see the use of the fut. p. 163) is ordinarily used, the context or some particle determining that this sense of the verb is required. The pronoun כִּי sometimes serves this purpose ; as כִּי יִהְיֶה does in Hebrew. Hence in Numbers xi. 29 we have $\text{כִּי יִהְיֶה כָּל־אֲנָשִׁי מִן־נְבִיאֵי ה'}$ *O that all the people of the Lord were prophets* ; Judges ix. 29 : $\text{כִּי יִהְיֶה אֲנִי בְּיַד־יְהוָה}$ *O that this people were given into my hands*. וְ too is found to indicate the Optative mood ; as, וְיָמָּוְנוּ *that we might die*, Ex. xvi. 3. Hoffman and Agrell have collected passages in which one of the particles וְיָמָּוְנוּ , וְיָמָּוְנוּ , וְיָמָּוְנוּ , וְיָמָּוְנוּ , is employed to denote this mood.

Compound words in Greek are translated into Syriac by simple words, either alone or in conjunction with another word or particle ; as, פְּרֹוֹיִן *foreknowing*, Acts xxvi. 5 ; אֶפְרֹוֹיִן *I predicted*, Mark xiii. 23 ; פָּרַח ; פָּרַח *he ran before him, or did outrun him*, John. xx. 4 ; so with many others.

57. *Syntax of Adverbs.*

The repetition of adverbs, like that of nouns, expresses intensity; as, כָּבֵד כָּבֵד *very badly*: or diversity; as, הֵנָּה וְהִנָּה *hither and thither*: or continuation; as, לְבָרֵךְ לְבָרֵךְ *by little and little*.

Adverbs are used to qualify nouns by being placed sometimes before them, and sometimes after them; as, מְעַט מַיִם *a little water*, יָמִים מְעַטִּים *a few days*, רַבּוֹת אִתְּכֶם *many widows*, Luke iv. 25; מְעַט מַיִם *a little leaven*, 1 Cor. v. 6. When מְעַט and רַב are put before nouns, they seem themselves to be nouns, or to have the force of them, and might be translated, *a little quantity of* and *a great quantity of* respectively.

Adverbs derived from the names of nations ending in אֵל are found sometimes *with* and sometimes *without* a prefix; as, אֲרַמִּיָּם, or אֲרַמִּיָּם אֵל *Syriace*; אֲרַבִּיָּם or אֲרַבִּיָּם אֵל *Arabice*. So we have אֲרַמִּיָּם אֵל, or אֲרַמִּיָּם אֵל *Græce*, אֲרַבִּיָּם אֵל, or אֲרַבִּיָּם אֵל *Ægyptiace*.

An adverb is expressed by means of a noun with אֵל prefixed; as, לְמִנְטָה *a moment of time*, לְמִנְטָה אֵל *immediately*, לְמִנְטָה אֵל *daily*. Again, an adverb is formed by a noun with אֵל prefixed; as, לְמִנְטָה אֵל *astutely*, לְמִנְטָה אֵל *craftily*, לְמִנְטָה אֵל *lastly*, לְמִנְטָה אֵל *faithfully*, לְמִנְטָה אֵל *diffusely*.

58. *Syntax of Prepositions.*

Prepositions are employed in connection with verbs ; thus, כ is found with verbs signifying *to confess* or *deny* ; also many verbs of sense are construed with כ ; as, כִּי יִשָּׁבֵעַ אֲנִי כִּי אֶשָּׁבַע׃ *who shall confess me*, כִּי יִשָּׁבֵעַ אֲנִי כִּי אֶשָּׁבַע׃ *who shall deny me*, אֲנִי אֶשָּׁבַע אֲנִי אֶשָּׁבַע׃ *let me not see his death.*

The preposition מִן is used with verbs of *entering* or *ascending* ; as, מִן הַדֶּלֶת אֲשֶׁר בְּפֶתַח הַבַּיִת׃ *whoever does not enter by the door*, John x. 1, 2.

עַל with verbs of *covering* or *commanding* ; as, עָלָה הָעָנָן וְכָסְתָה אֶת-הָאָרֶץ׃ *he covered*, Matth. xvii. 5 ; עָלָה הָעָנָן וְכָסְתָה אֶת-הָאָרֶץ׃ *he commanded*, 2 Chron. xxxvi. 23.

בֵּין with verbs of *separating* or *distinguishing* ; as, בֵּין אֵלֹהִים וּבֵין אֲנָשִׁים׃ *God separated between the light and the darkness*, Gen. i. 4.

בָּא with verbs of *coming* ; as, בָּא אֵלַי׃ *he came*, Mark i. 7 : of *going* ; as, אָזַל אֵלַי׃ *he departed*, John vi. 2 ; אָזַל אֵלַי׃ *he run*, 1 Cor. xiv. 1.

The prepositions כַּגֵּדִים *against*, כַּגֵּדִים *against*, כַּגֵּדִים *with*, and many others, are frequently used with verbs ; as, אֲרִיב אֶת-הַיָּדָיִם כַּגֵּדִים׃ *resist not evil* ; Matth. v. 39. See also Matth. xxvi. 62 ; Acts iv. 14 ; Rom. vii. 23 ; Acts xxv. 5 ; Hebr. vi. 6, &c.

The prefix כִּי is sometimes not expressed, but

understood, before a noun in a state of construction ; as, $\text{אֲנִי בְּבֵית אָבִי} \text{ אֲנִי בְּבֵית אָבִי}$ *in my Father's house are many mansions*, John xiv. 2. See also Acts vii. 20 ; xiii. 29.

The preposition בְּ followed by a noun is found to express, by way of periphrasis, an adj., or to give to the noun the sense of an adj. ; as, $\text{בְּמִשְׁכָּבֵי מְשֻׁבָּחִים}$ he was *of the celebrated ones*, i.e. he was *celebrated*, Assem. T. I. p. 426. col. 2. last line but one. $\text{וְכֵן הָיָה לְכָל הַיְּשׁוּבִים}$ *and that which is of the impossibles*, i.e. *and that which is impossible*, ib. T. III. p. 605. בְּ is also to be met with as redundant. See Matth. i. 12 ; ii. 9 ; Assem. T. I. p. 54. l. 7. This preposition is also used as in the following example, $\text{וְהָיָה אֲנִי בְּיָדָיו}$ *whom God hath raised from among the dead*, Acts iii. 15.

After בְּ and other particles signifying *between*, various particles are used, which in English have the force of the conjunction *and*. 1st. The copulative ו itself ; as, $\text{בְּיַמֵּינוּ בְּיַמֵּי הַיָּם}$ *between interior and exterior*, Bar Heb. p. 473. l. 3. $\text{בְּיַמֵּינוּ בְּיַמֵּי הַיָּם}$ *between the armies and the chiefs*, ib. 604. l. 17. 2nd. וּמֵאָז frequently ; as, $\text{בְּיַמֵּינוּ בְּיַמֵּי הַיָּם}$ *between Haran and Edessa*, Bar Heb. p. 60. l. 13. $\text{בְּיַמֵּינוּ בְּיַמֵּי הַיָּם}$ *between earth and heaven*, ib. 275. l. 5 ; $\text{בְּיַמֵּינוּ בְּיַמֵּי הַיָּם}$ *between you and the sons of the Church*, Assem. T. III. p. 307. last line. $\text{בְּיַמֵּינוּ בְּיַמֵּי הַיָּם}$ *between them and the waters*, Bar Heb. p. 511. l. 9, 10. 3rd. by

וֹ; as, וְעִמָּם וְעִמָּם *between him and them*, Matth. xx. 17. וְעִמָּם וְעִמָּם *between me and thee*, Bar Heb. p. 270, l. 19. וְעִמָּם וְעִמָּם *between them and the army*, ib. p. 412. l. 19.

וְ does not take an affix; but the affix follows with וְ prefixed to it; as, וְעִמָּם וְעִמָּם *between him and his mother*, Bar Heb. p. 507. l. 16, 17. וְעִמָּם וְעִמָּם *between him and the king*, ib. p. 421. l. 2, 3. וְעִמָּם וְעִמָּם *between thee and them*, ib. p. 408. l. 10.

When וְ is followed by the prefix וְ the two particles have the force of *usque ad* in Latin. וְעִמָּם וְעִמָּם *and he was there until the death* (of Herod), Matth. ii. 15.

וְ, *without*, takes no affix; but when a pronoun follows, it is a separate pronoun; as, וְעִמָּם וְעִמָּם *without me*, John xv. 5.

A noun called by Agrell *nomen nudum*, i.e. a noun without prefixes or affixes, is used as a preposition; as, וְעִמָּם *for*, Bar Heb. p. 263, last line; וְעִמָּם וְעִמָּם *for my life*. וְעִמָּם *in*; as, וְעִמָּם וְעִמָּם *in investigation*, ib. p. 59. l. 8.

59. Conjunctions.

A conjunction is on many occasions not expressed in a sentence, but understood. The conjunction *and* (Asyndeton); as, וְעִמָּם וְעִמָּם *he arose (and) went*.

The particle ו , besides being a pronoun and a mark of the Gen. is also used as a conjunction. When it has the force of *that*. i.e. when it is *causal*, it is constructed with a verb in the future; but when it is used in another sense, it may be found with a præterite. See Matth. i. 22; ii. 8, 12, 15. &c. It is found in connection with many other particles; as, וְאֵימָן *whither*, Matth. vi. 19. וְאֵימָן *wheresoever*. Bar Heb. p. 328, l. 10. וְאֵימָן *as that*, John viii. 28, וְאֵימָן *when that*, ib. וְאֵימָן *because*, Bar Heb. 112, lines 7, 8. וְאֵימָן *after that*, ib. 39, 7. וְאֵימָן , Matth. xxvi. 22; Luke xxii. 20. וְאֵימָן *when*, Mark iv. 29. וְאֵימָן *because*, Mār Jacob's Scholia, p 1, l. 3. וְאֵימָן *because*, Bar Heb. 158, 12. There are instances in which the conjunction ו is omitted, וְאֵימָן *I go (that) I may catch fishes*, John xxi. 3. Here is clearly an ellipsis of ו before וְאֵימָן .

The copulative ו has the force of *that*; especially after verbs of *asking* or *commanding*. Ephraim T. I. p. 84, F 6. 7; p. 446, D. 8. 9. In Job v. 7, ו has the force of וְאֵימָן .

There are other conjunctions, which have exceptional uses. וְאֵימָן is employed in making a comparison, and thus it performs the office which is usually assigned to וְאֵימָן ; as, "it shall be more tolerable for Tyre and Sidon in the day of judgment וְאֵימָן *than for you*," Matth. xi. 22.

וְאֵימָן is used with a formula of imprecation; as, "God

at the beginning of which it is placed. It is used especially where *tempus* or *vicis* is signified; as, אֲעֲדָהּ he saith to him, behold, from his childhood, Mark ix. 21. "That thou hast smitten me behold, three times," Numb. xxii. 28. In the New Testament וְ is often found as the translation of the Greek particle ἤδη; as, הֲיָנִי נְיָרָה הַחֶבֶר the axe is now laid, Matth. iii. 10. With וְ preceding, וְ is employed interrogatively. See Matth. v. 46.

הֲ far be it, is construed with וְ of the person and וְ prefixed to the verb; as, הֲיָנִי נְיָרָה הַחֶבֶר far be it from him that he should do, Job. xxxiv. 10. See Matth. xvi. 22, &c.

Sometimes the verb is in the infin. with וְ prefixed. See Gen. xliv. 7. Instead of וְ the conjunction וְ is found in 1 Sam. xxiv. 7, &c. הֲוֵי־וְ well! It is the same as אֲשֶׁר־י in Hebrew. It is found with a plu. affix, although the singular is occasionally met with, and a noun with וְ following, to which the affix of the interjection refers. See Matth. v. 3; Ps. i. 1. Sometimes the noun is without וְ. See Deut. xxxiii. 29,

61. Interrogatives.

Questions are asked not only by *interrogative* pronouns; but also by various particles, such as הֲוֵי־וְ how? הֲוֵי־וְ from whence? or where? &c. There are many interrogative sentences, which have

63. *Ellipsis.*

This figure occurs most frequently in the omission of the substantive verb; as, וְשֵׁם אֲבִיחָם *and his name was Joseph.* $\text{וְאֵלֶּיךָ יְהוָה אֲדֹנָי$ *those who (are) like him,* Bar Heb. 328. 12. There are other words which it is sometimes necessary to supply in order to complete the sense; as, a subs. in Eccles. vi. 3, $\text{אִם יִבְרָא אִישׁ מֵאָלֶּם}$ *if a man shall beget a hundred, namely sons;* אֶתְּמַלֵּא *once have I sworn,* where $\text{וְאֵלֶּיךָ יְהוָה אֲדֹנָי}$ is understood, Psalm lxxxix. 35; $\text{וְאֵלֶּיךָ יְהוָה אֲדֹנָי אֵלֶּיךָ יְהוָה אֲדֹנָי}$ *also these things that were written (were written) that ye may believe,* John xx. 35.

There are very many passages in which a *verb* of some kind or another has to be supplied, in order to complete the sense; as, $\text{וְעַד מָתַי תִּבְרָא לִי עֲזָרָה}$ *until when? viz. wilt thou bring assistance,* Ps. vi. 4; $\text{וְעַד מָתַי תִּבְרָא לִי עֲזָרָה}$ *thy blessing (may it come) upon thy people,* Ps. iii. 9; $\text{וְעַד מָתַי תִּבְרָא לִי עֲזָרָה}$ *the destruction of the impious and the wicked (will come) together,* Isaiah i. 28. There are some sentences in which a word requires to be repeated, in order to obtain a full and connected sense; as, $\text{וְעַד מָתַי תִּבְרָא לִי עֲזָרָה}$ *but all this which was done (was done) that it might be fulfilled,* Matth. i. 22. See also John xx. 31; Rom. v. 20; Heb. vii. 18, viii. 3.

from the ordinary rules. A few of these instances it may be well to notice.

The verbs לָוַע and לָוַע are sometimes so placed in a sentence that the grammatical connection of the former part with that of the latter is dissevered; as, $\text{לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע}$ and *Moses was eighty years old*, Ex. vii. 7; $\text{לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע}$ and *they say to us, make bricks*, Ex. v. 16; $\text{לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע}$ *I am a hundred and twenty years old*, Deut. xxxi. 2. A personal pronoun standing for the logical copula is found placed between two nouns in a state of regimen; as, $\text{לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע}$ *we are the seed of Abraham*, John viii. 33

In a long sentence the verb is occasionally found at the end of it, and separated a long distance from its object; as, $\text{לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע}$ *he made.....a banquet*, Ephraim T. II. p. 210. D. 6...E. 3. The verb is also found separated by many words from its auxiliary; as, $\text{לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע}$ *if thou art indeed able..... to read*, ib. T. II. p. 211. C. 8...D. 2. $\text{לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע לָוַע}$ *and he did not wish to be fatigued*; where the verb comes before that on which it depends, ib. T. II. p. 212. C. 5, 6. The infinitive with לָוַע prefixed comes before the verb on which it is dependent in Ephraim T. I. p. 83. D. 3, 4.

A noun sometimes comes after both the verb and

remain. These fragments are to be found scattered over the works of Ephraim. It is to this holy father that we are indebted for all we know of the Hymnology of Bardesanes, and of the cause it was meant to serve. His testimony, however, after making some allowance for his zeal against the gnostic heresy, which determined him to concentrate all the powers of his mind to put it down, ought for anything we know to the contrary, be accepted as in the main correct.

On the subject of the metre in which Bardesanes wrote we must continue to speak on the same authority. At the foot of hymn 65 *adversus scrutatores* there are these words $\text{ܩܠܘܢ ܕܡܢ ܩܠܘܢ ܕܡܢ ܩܠܘܢ ܕܡܢ ܩܠܘܢ ܕܡܢ ܩܠܘܢ}$
 $\text{ܩܠܘܢ ܕܡܢ ܩܠܘܢ ܕܡܢ ܩܠܘܢ ܕܡܢ ܩܠܘܢ ܕܡܢ ܩܠܘܢ}$ Here end seventeen hymns to the measures of the songs of Bardesanes. These hymns are numbered 49 to 65 inclusive. It is a pity that the Benedictine edition did not arrange them metrically, so that the measure of the verse might be at once presented to the eye. After a short examination, however, it may be ascertained that these poems are written in pentesyllabic verse, *i.e.* each line consists of five syllables. Hahn, in his "Bardesanes Gnosticus," p. 35, has given the first strophe consisting of twelve lines of the 49th hymn. The twelfth line is as follows, $\text{ܩܠܘܢ ܕܡܢ ܩܠܘܢ ܕܡܢ ܩܠܘܢ ܕܡܢ ܩܠܘܢ ܕܡܢ ܩܠܘܢ}$ glory to him who was pleased with him. This is a doxology, and such it may be observed is the last line of each strophe of

the poem. It is probable that in the Church service, the custom was for the congregation, or the whole choir at least, to sing the doxology. In some poems, such as the 53rd, the doxology is found only at the end of the first strophe; but in such cases it is most likely that it was understood at the end of each of the others. There are other hymns, such as the 60th and 64th, that contain no doxology. Hahn conjectures that in these, the congregation might have used some one of the doxologies best known at the time. Sometimes the doxology consists of two or three verses, as in hymn 50, p. 19, D and E, where we have,

ܫܠܡܢܐ ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ
 ܕܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

*Praise to him, who sent him
Blessed be his coming.*

Harmonius, the son of Bardesanes, stands next in the history of this subject, both chronologically and for his successful cultivation of sacred poetry. He is reported to have studied at Athens, and to have become well acquainted with the literature of the Greeks. Some writers have stated that he indeed was the first to compose hymns in Syriac, and they assign to him the honours, which by an almost general consent have been assigned to his father. This statement is not in any way confirmed by Ephraim, who, in consequence of his position and of the time in which he lived, is undoubtedly entitled to be regarded as the

the pure doctrines of the Church. He established *daughters of the convent, he taught them odes and scales of music and responses. Every day these daughters of the convent were gathered together in the church. Ephraim, as the father, stood in the midst of them, arranging and teaching them the various chants, &c., till all the city was gathered together to him, and the adverse party was confounded and defeated.* The extant works of Ephraim prove that he must have diligently cultivated this art. A considerable portion of them consists of compositions in various metres. Whatever obscurity and doubt exist as to the origin of hymnology among the Syrians, it is certain that at no time subsequent to Ephraim did it reach a higher state of perfection than it attained to through the labours of that holy father.

I have already said that the metre in which Bardeanes wrote is pentesyllabic, *i.e.* that each line consists of five syllables. Metres in Syriac, so far as a knowledge of them has come down to us, consist not of a particular number of feet as in Greek and Latin, but of a certain number of syllables. Dr. Burgess, indeed, whose Essay on this subject in his "select metrical hymns and homilies of Ephraim Syrus," is by far the best with which I am acquainted, thinks that there are traces of an artificial arrangement of words, by which the sense is in some cases obscured, and that there might have existed among them a theory as to accent or quantity. If so, that theory

ܣܡܢܦܗ *samenph*, ܚܘܚܢܦܗ *hochanph*, &c. It is also met with in verbs ܠܦ; as, ܕܠܘܡܪ *d'lo-mar*; in Greek words beginning with Σ, which, in passing into Syriac, takes the initial ܠ; as, *σχῆμα* Syr, ܣܟܝܡܐ *skimo*. In words of three syllables, the vowel of the first is elided when the middle syllable has a long unchangeable vowel; as, ܠܪܒܘܗ *r'butho*. In the middle of a word the vowel is sometimes passed over in the pronunciation: in verbs; as, ܐܬܦܠܓ *ethph'lag*; in nouns, especially where the second syllable has the vowel ܐ; as, ܐܠܘܗܐ *alhutho*. The vowel at the end of a word may fall away: in a verb, when the grammatical form will continue to be known, notwithstanding the vowel is omitted in the pronunciation; as, ܐܠܦ *Al'ph*; ܣܒܪܐܬ *sob'rath*; in a noun, as, ܦܒܪܐ *pagr'*.

There are instances where the first syllable of a verse is taken away and made in the pronunciation the last syllable of the preceding verse. Thus the deficiency in the first verse is supplied by the redundancy of the next. In hymn 51, Tom. III. p. 94, line 13, we have ܦܢܐܝܢ *tsoro-pen*, where *tsoro* ends one verse, and *pen* begins the one which immediately follows.

Diæresis lengthens a word by one syllable; so that monosyllables become dissyllables, &c. Diæresis, therefore, performs pretty much the same office as *Mehagyono* (§ 9.). The difference between them seems to consist principally in this. Diæresis gives the force of a vowel in the pronunciation, where there would

APPENDIX.

It is stated in § 10, that a simple point is sometimes used for various purposes. The practice of the Syriac writers appears to have been to employ a point, which, by its position above or below the letter to which it is annexed, would determine the true signification of a word that would otherwise, in the absence of the vowels, remain ambiguous. It is probable that the position of this point defined in some degree the kind of vowel intended to be supplied, and thus served as a guide in the pronunciation. The following instances of its application, taken principally from the Grammars of Amira, Hoffman and De Dieu, will illustrate the nature and utility of this sign.

{	ܐܢܝܐ	ܐܢܝܐ ^{◌̇}	<i>who ?</i>
{	ܐܢܝܐ	ܐܢܝܐ _{◌̇}	<i>hand.</i>
{	ܐܠܝܐ	ܐܠܝܐ ^{◌̇}	<i>coming.</i>
{	ܐܠܝܐ	ܐܠܝܐ ^{◌̇}	<i>he came.</i>
{	ܐܠܝܐ	ܐܠܝܐ ^{◌̇◌̇}	<i>a sign.</i>
{	ܦܢܝܐ	ܦܢܝܐ ^{◌̇◌̇}	<i>wretched.</i>
{	ܦܢܝܐ	ܦܢܝܐ _{◌̇}	<i>evil.</i>
{	ܦܢܝܐ	ܦܢܝܐ ^{◌̇◌̇}	<i>weeping, part. fem.</i>
{	ܦܢܝܐ	ܦܢܝܐ _{◌̇}	<i>mourning.</i>

}	ooi	ooi ^o	<i>he.</i>
	ooi	ooi ^o	
}	ooi	ooi ^o	<i>she.</i>
	ooi	ooi ^o	
}	ooi	ooi ^o	<i>they, masc.</i>
	ooi	ooi ^o	
}	ooi	ooi ^o	<i>they, fem.</i>
	ooi	ooi ^o	
}	ooi	ooi ^o	<i>to her.</i>
	ooi	ooi ^o	<i>to him.</i>
}	ooi	ooi ^o	<i>who?</i>
	ooi	ooi ^o	<i>from.</i>
}	ooi	ooi ^o	<i>king.</i>
	ooi	ooi ^o	<i>advice</i>
	ooi	ooi ^o	<i>work.</i>
}	ooi	ooi ^o	<i>servant.</i>
	ooi	ooi ^o	<i>working.</i>
}	ooi	ooi ^o	<i>unjust.</i>
	ooi	ooi ^o	<i>iniquity.</i>
}	ooi	ooi ^o	<i>infant.</i>
	ooi	ooi ^o	<i>year.</i>
}	ooi	ooi ^o	<i>sleep.</i>
	ooi	ooi ^o	

It appears, from the foregoing examples, that this point performed the office of vowels; that when it was placed over the letter, it denoted for the most part one of the vowels v , e , and when beneath the letter, it denoted , , ^ , or ^ .

This point was further used to distinguish the persons and tenses of verbs. When it was put beneath the letter, it denoted,

1. All the persons of the præterite, the first of the sing. numb. being excepted. The third person sing. fem. has this point frequently on the left-hand side of the last letter L .

2. The imperative and infinitive whenever any point is found.

3. All persons of the future, the first of each number being excepted.

When it is placed above a letter in verbs, it denotes,

1. The first person of the præterite.

2. The active participle; as, in Peal conjugation فَعَلٌ فَعَلٌ , Pael فَعَلٌ فَعَلٌ ; unless one of the letters ا و ي requires it to be placed below; as, فَعَلٌ or فَعَلٌ .

3. The first person of both numbers of the future.

The following paradigm of the Peal conjugation of فَعَلٌ will exemplify what has been now stated.

Præterite.

Fem.	Masc.	
{	مَلَّحَتْ	مَلَّحَ 3rd pers. sing.
	مَلَّحْتِ	
	مَلَّحْتُمُ	
مَلَّحْتُمُ	مَلَّحْتُمْ 2nd	
	مَلَّحْتُمْ 1st	
	مَلَّحُوا 3rd pers. plu.	
	مَلَّحُوا 1st	

Infinitive.

مَلَّحًا

Imperative.

مَلَّحْ	sing.
مَلَّحُوا	plu.

Future.

Fem.	Masc.	
مَلَّحِينَ	مَلَّحِينَ 3rd pers. sing.	
	مَلَّحِينَ 2nd	
	مَلَّحِينَ 1st	
	مَلَّحِينَ 3rd plu.	
	مَلَّحِينَ 2nd	
	مَلَّحِينَ 1st	

Participle.

مَلَّحٌ	act.
مَلَّحٌ	pass.

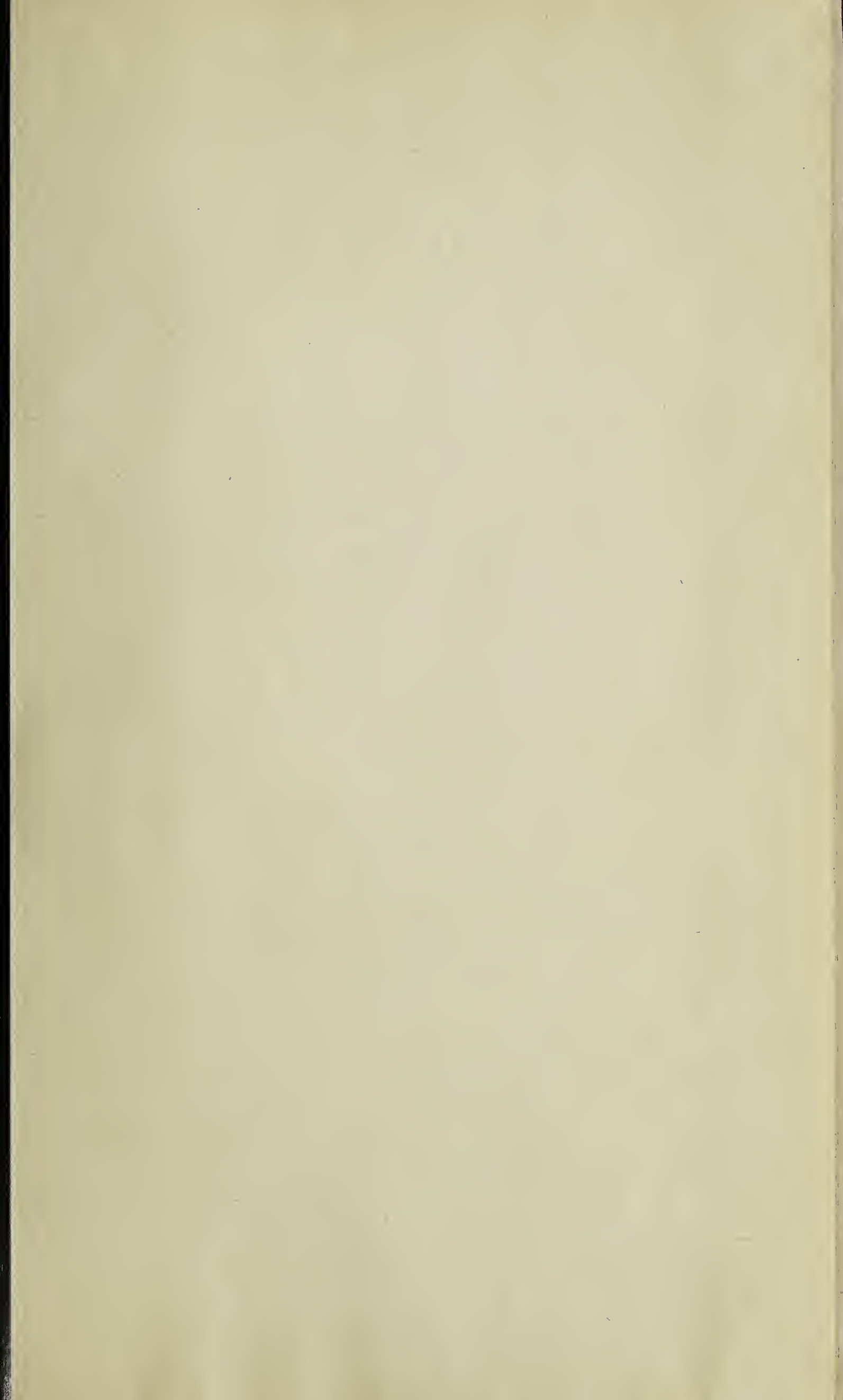
This point in some places is found with one letter, and in other places with another letter of the same word. The distinction is produced only by its situation above or below the word.

*

The Names of the Months.

We give here the names of the Lunar Months, which occur very frequently in the Scriptures.

שָׁדֵיז, שָׁדֵיז, שָׁדֵיז	<i>October,</i>
אֲשֵׁיז	<i>November,</i>
שָׁדֵיז	<i>December,</i>
אֲשֵׁיז	<i>January,</i>
אֲשֵׁיז	<i>February,</i>
אֲדֵיז	<i>March,</i>
אֲשֵׁיז	<i>April,</i>
אֲשֵׁיז	<i>May,</i>
אֲשֵׁיז	<i>June,</i>
אֲשֵׁיז	<i>July,</i>
אֲשֵׁיז	<i>August,</i>
אֲשֵׁיז	<i>September,</i>



Date Due

0 20 '48			
FACULTY			
[REDACTED]			
[REDACTED]			
NOV 9 '57			
FACULTY			
JUN 15 1970			
[REDACTED]			
[REDACTED]			
[REDACTED]			
[REDACTED]			
[REDACTED]			
JUN 1 1985			
JUN 1 1986			
NOV 2 8 1991			
JUN 1 5 1993			
®			



PJ5421 .P55 1866
A Syriac grammar ...

Princeton Theological Seminary-Speer Library



1 1012 00076 3039